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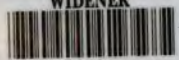
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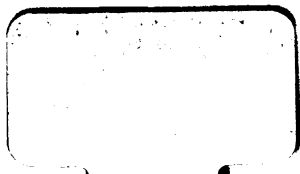
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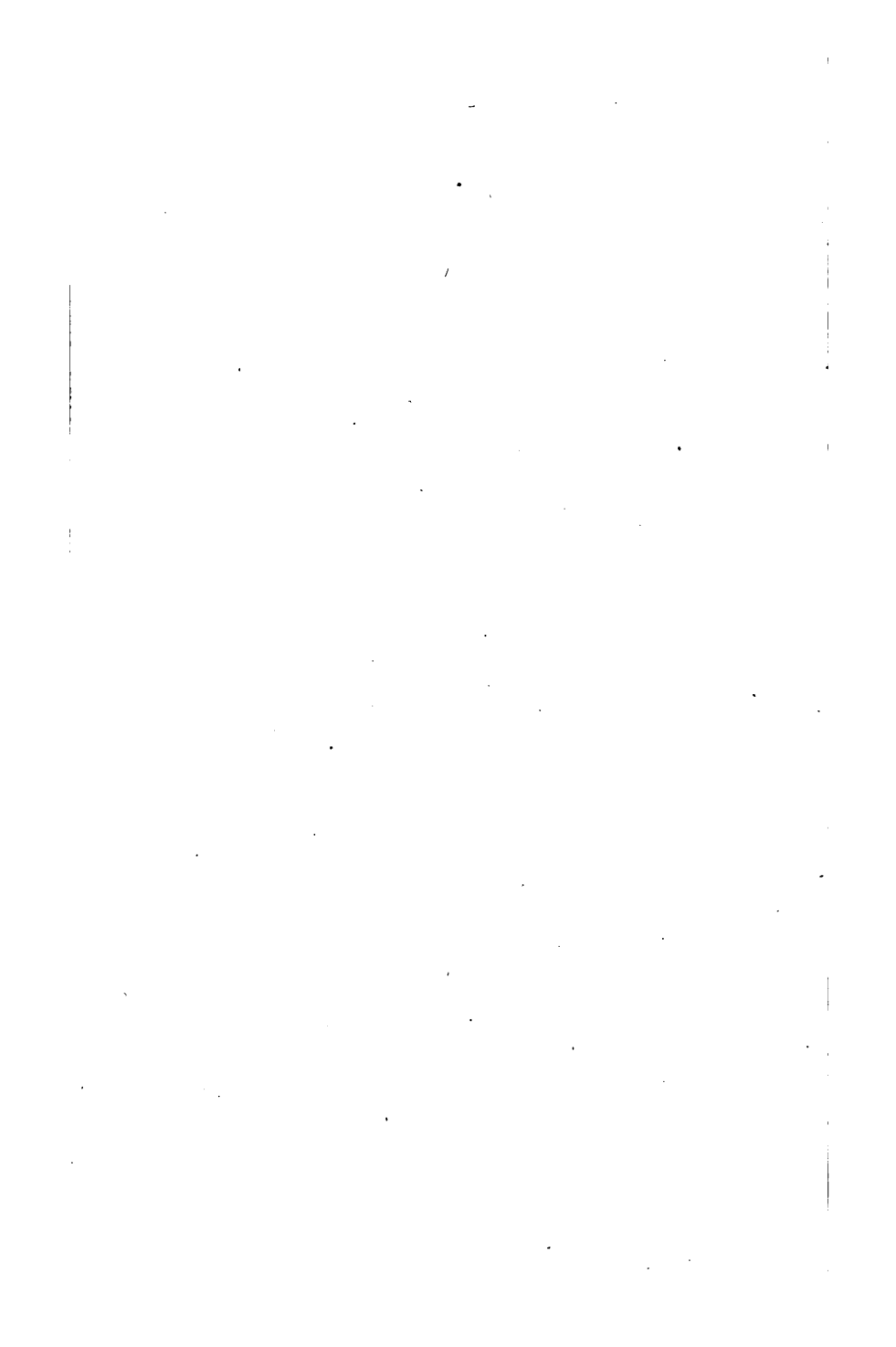
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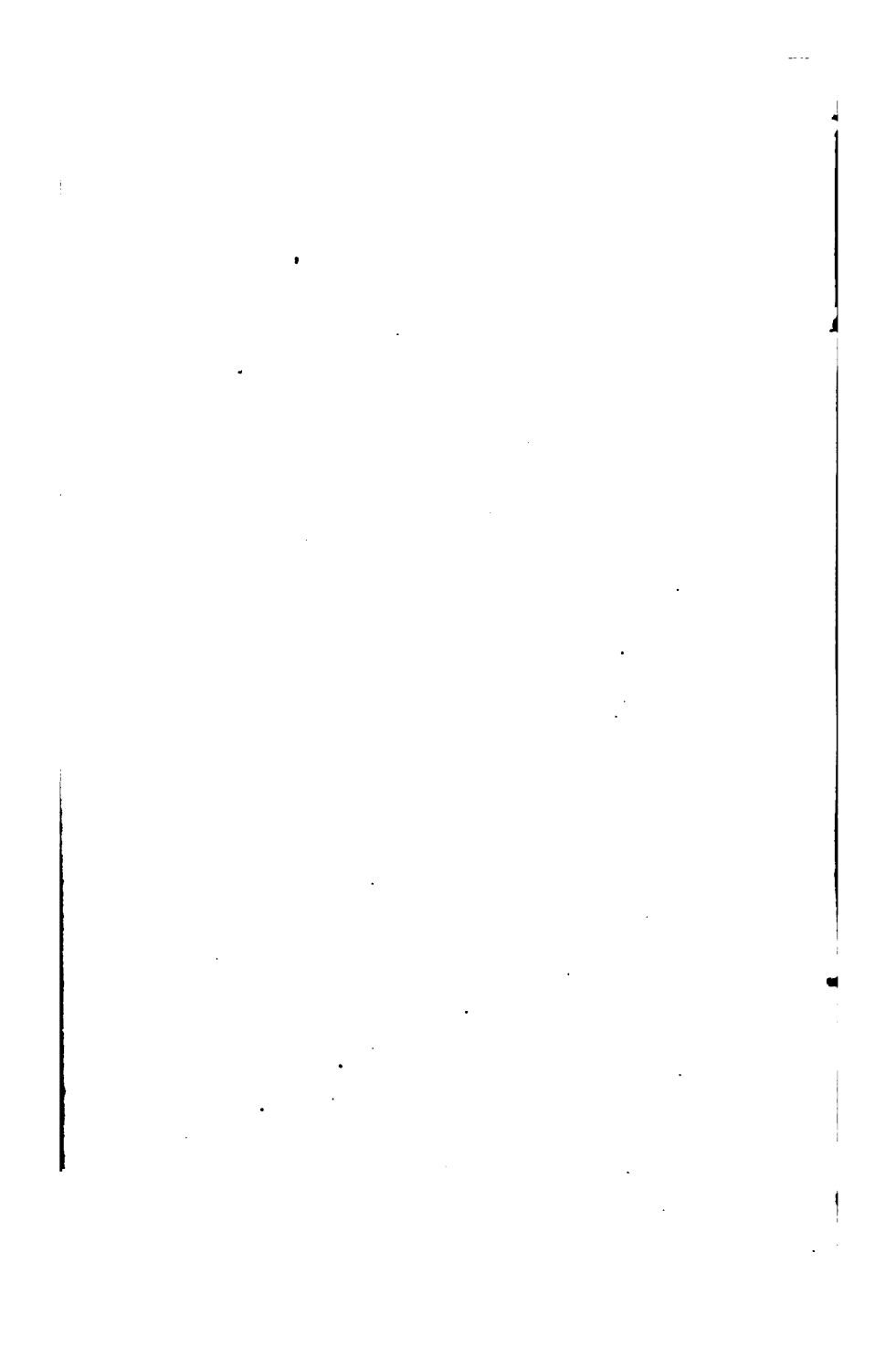
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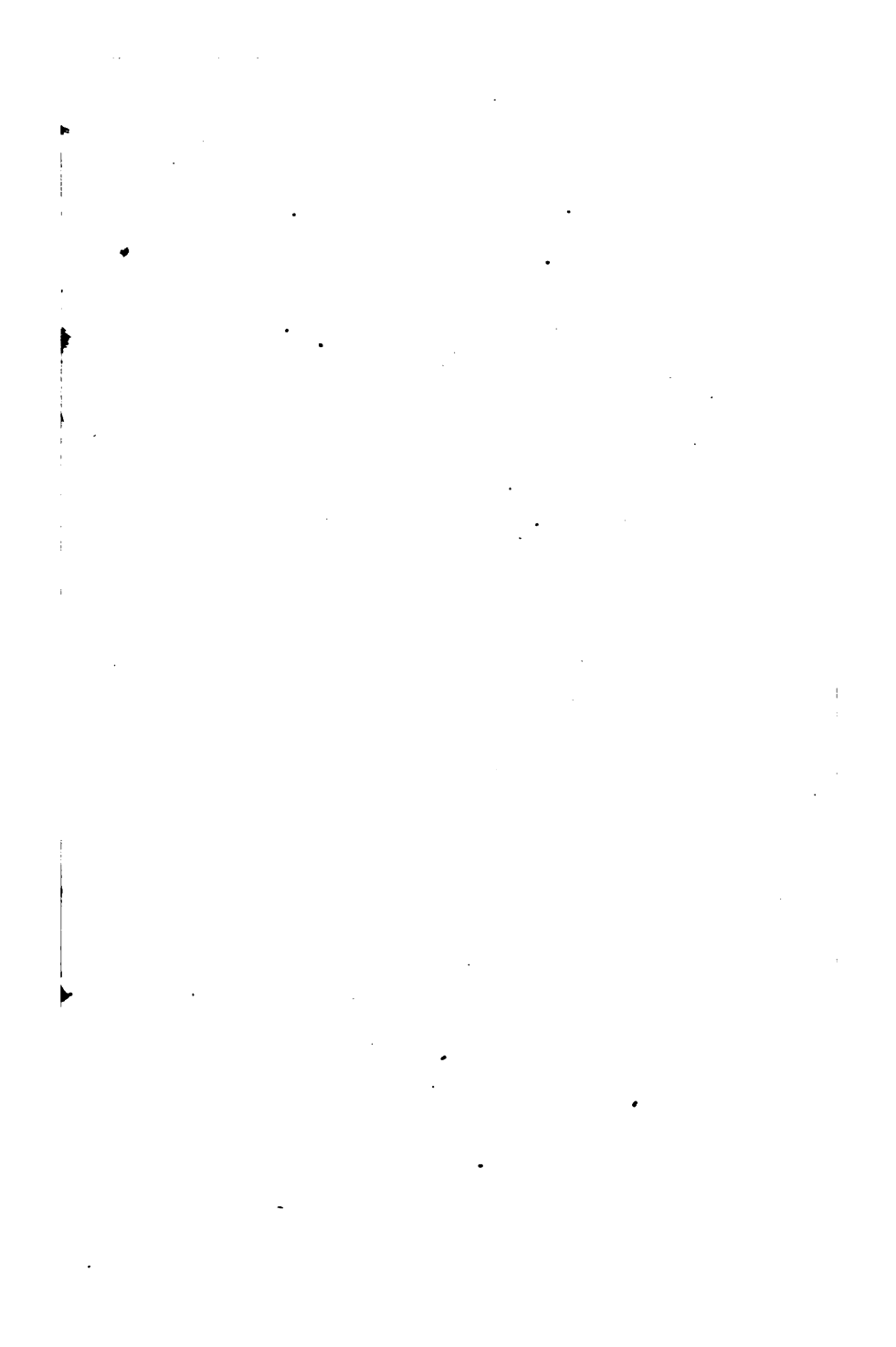




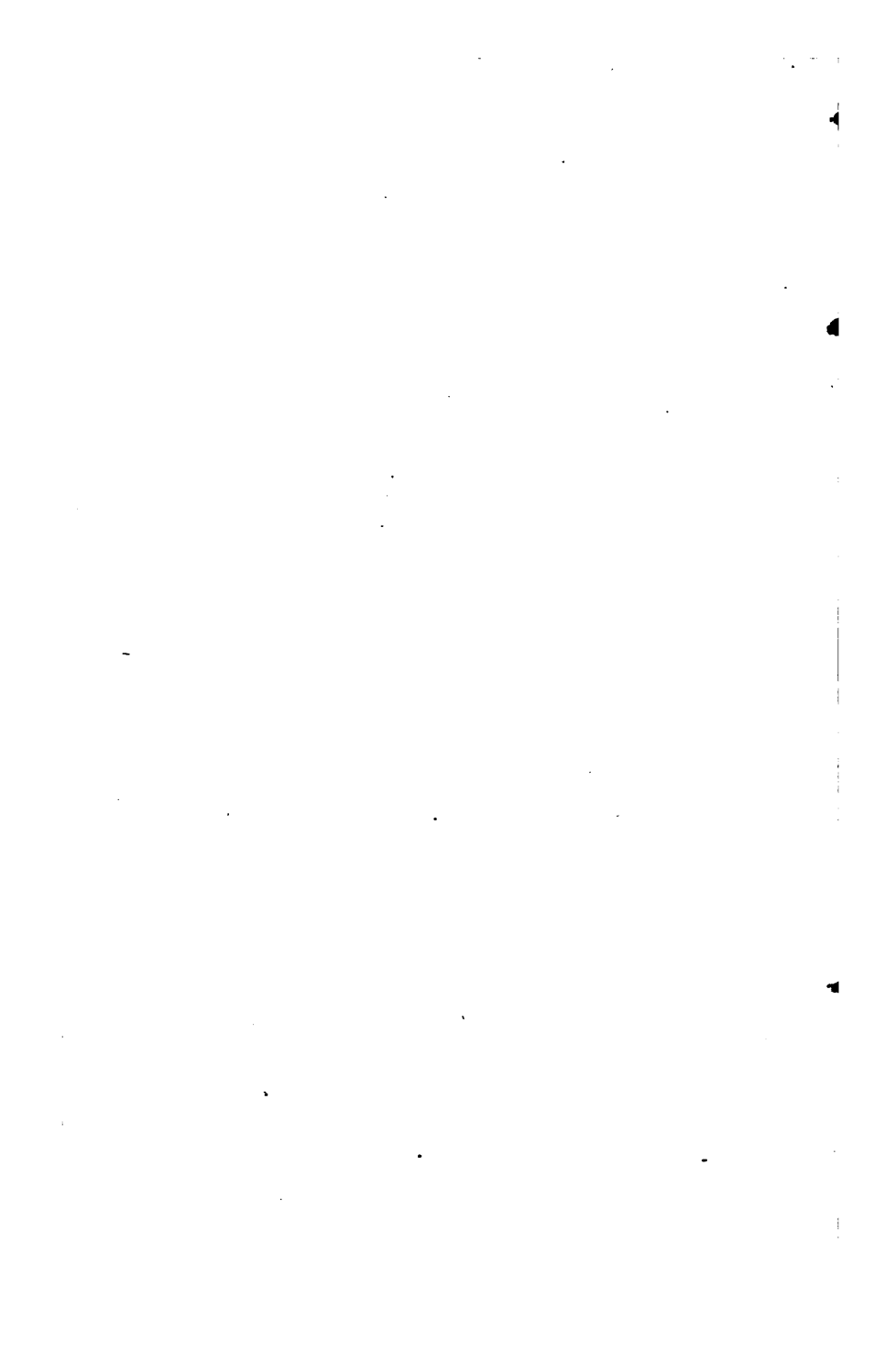


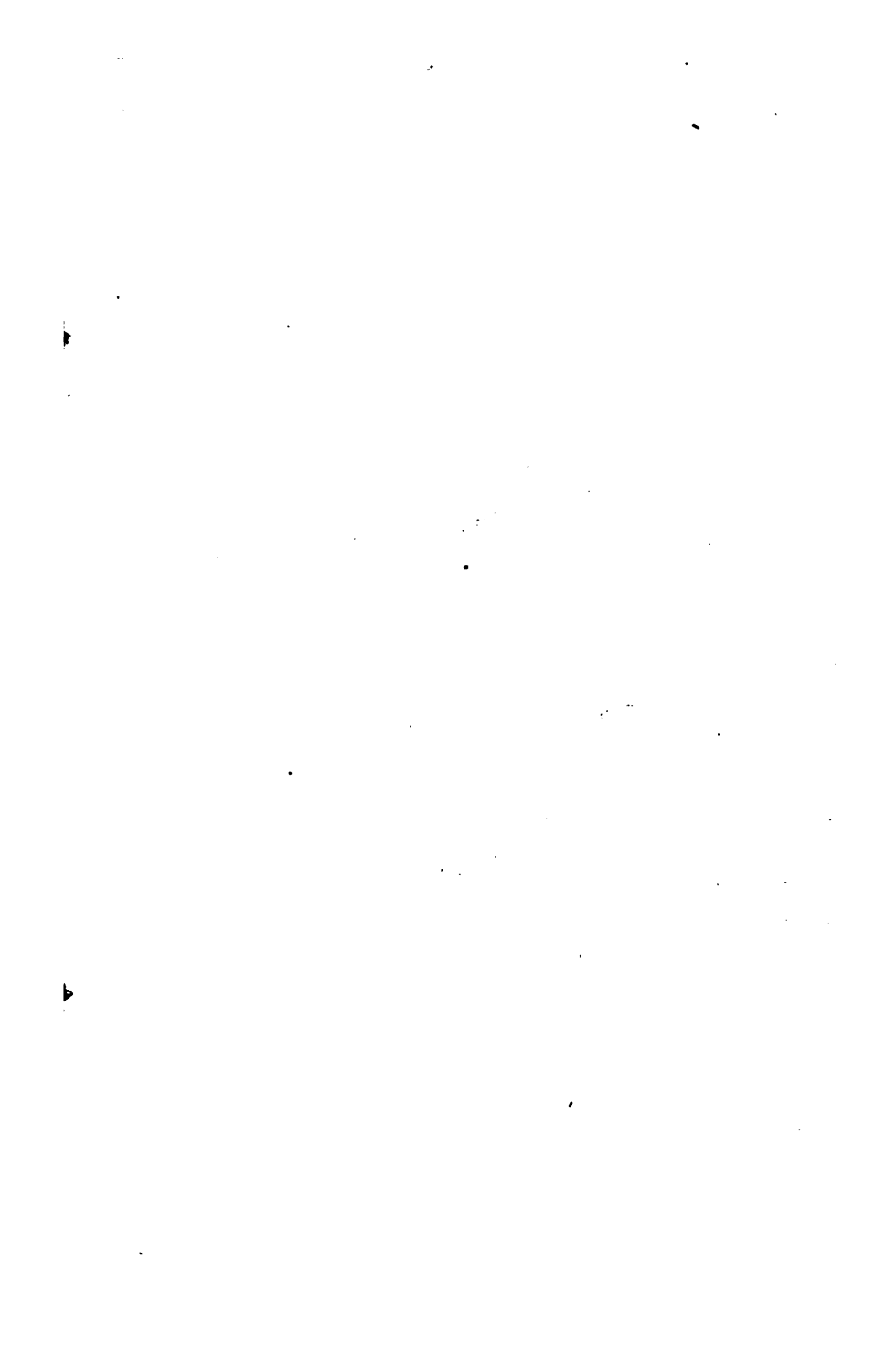


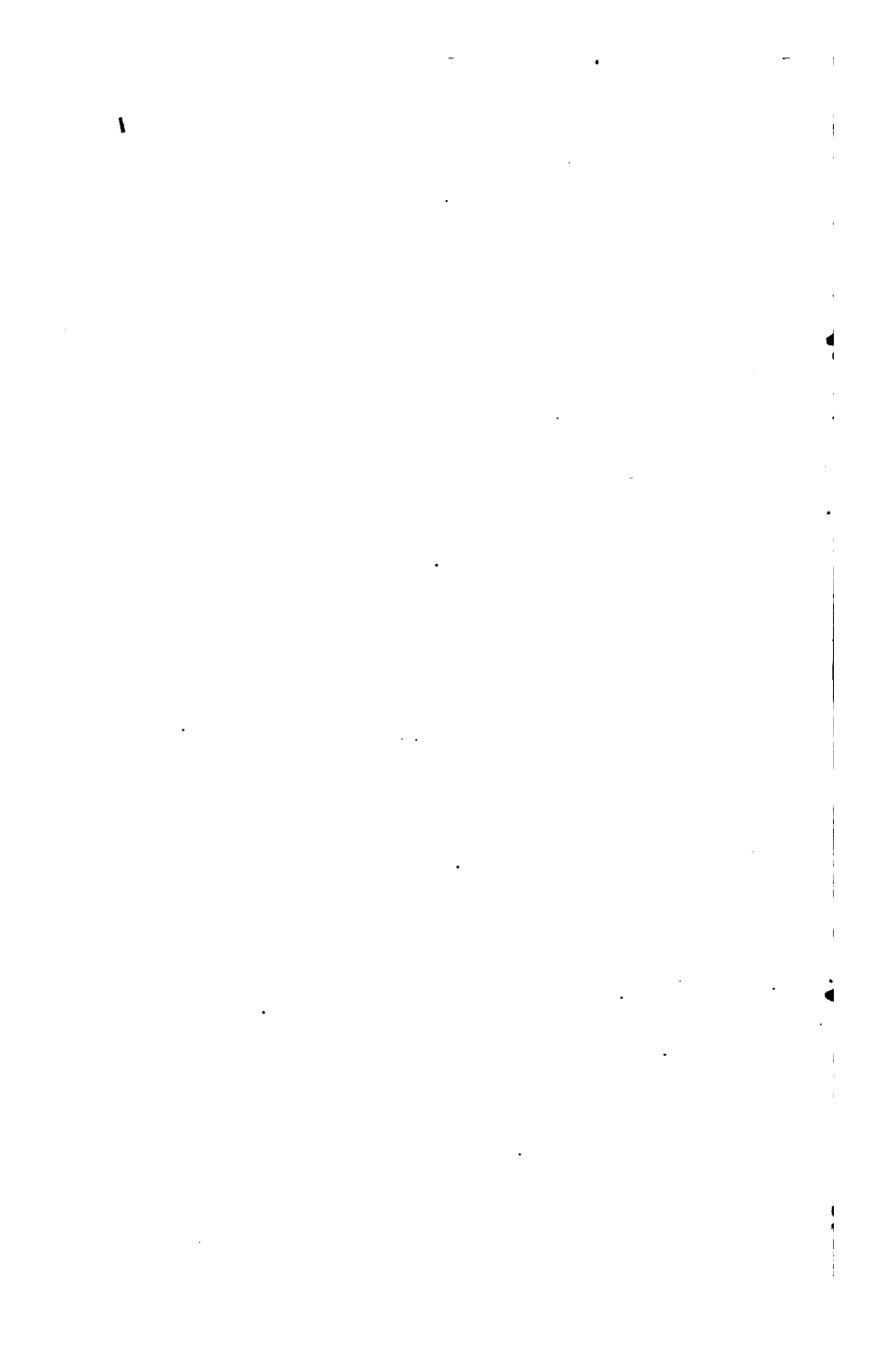












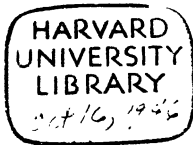
RULES OF DISCIPLINE  
OF THE  
YEARLY MEETING  
OF  
FRIENDS.

HELD IN BALTIMORE.

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BALTIMORE:  
ARMSTRONG & BERRY.  
J. W. WOODS, PRINTER,  
1860.

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## INTRODUCTION.

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1. THE Apostles and Disciples of our Lord and Saviour Jesus Christ, found it necessary to meet together, for the consolation and strength one of another ; when, pursuant to the design of the Gospel, the nature of which is to produce peace on earth, and good-will to men, a care arose for the edification of the church, and, that all being of one family, might be of one mind.

2. And, as it hath pleased the great Head of the church to inspire us with degrees of the same universal love and good-will, we are engaged, not only to meet together for the worship of God, but also for the affectionate exercise of a Christian care over each other, in accordance with the declaration which HE, the ever blessed Shepherd, gave of his flock: "by this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 35.

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3. For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which we are exposed, the following rules, which have been occasionally adopted by the society, now form our Code of Discipline. In the exercise whereof, it is to be observed, that if any member be found in conduct subversive of its order, or repugnant to the testimonies with which we believe we are entrusted, for the promotion of truth and righteousness, it becomes our indispensable duty, to treat with such, in Christian meekness, and brotherly compassion, without unnecessary delay, or improper exposure, according to the direction of our Lord : "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the Church ; but if he neglect to hear the Church, let him be unto thee as a heathen man, and a publican." Matt. xviii, 15, 16, 17.

4. This is the extent of the censure of the society, against irreclaimable offenders; and, whilst we disown them from being members of our religious community, it is recommended to be done in such a disposition of mind, as may convince them, that we sincerely desire their recovery and restoration.

5. For the more regular and effectual support of the order of society, it will be observed, that besides the usual meetings for the purpose of Divine worship, others, for the exercise of our Discipline, are instituted, subordinate to each other, all of which are either immediately, or remotely, accountable to the Yearly Meeting. These meetings have distinct allotments of service, and experience has abundantly shown, that when this service is attended to, in uprightness and dedication of heart, with a single eye to the honor of our Holy Head, and the benefit and edification one of another, in the love wherewith He hath loved us, our assemblies are favored with His aid and direction.

6. Whilst we earnestly recommend this work to the notice and regard of Friends, we are con-

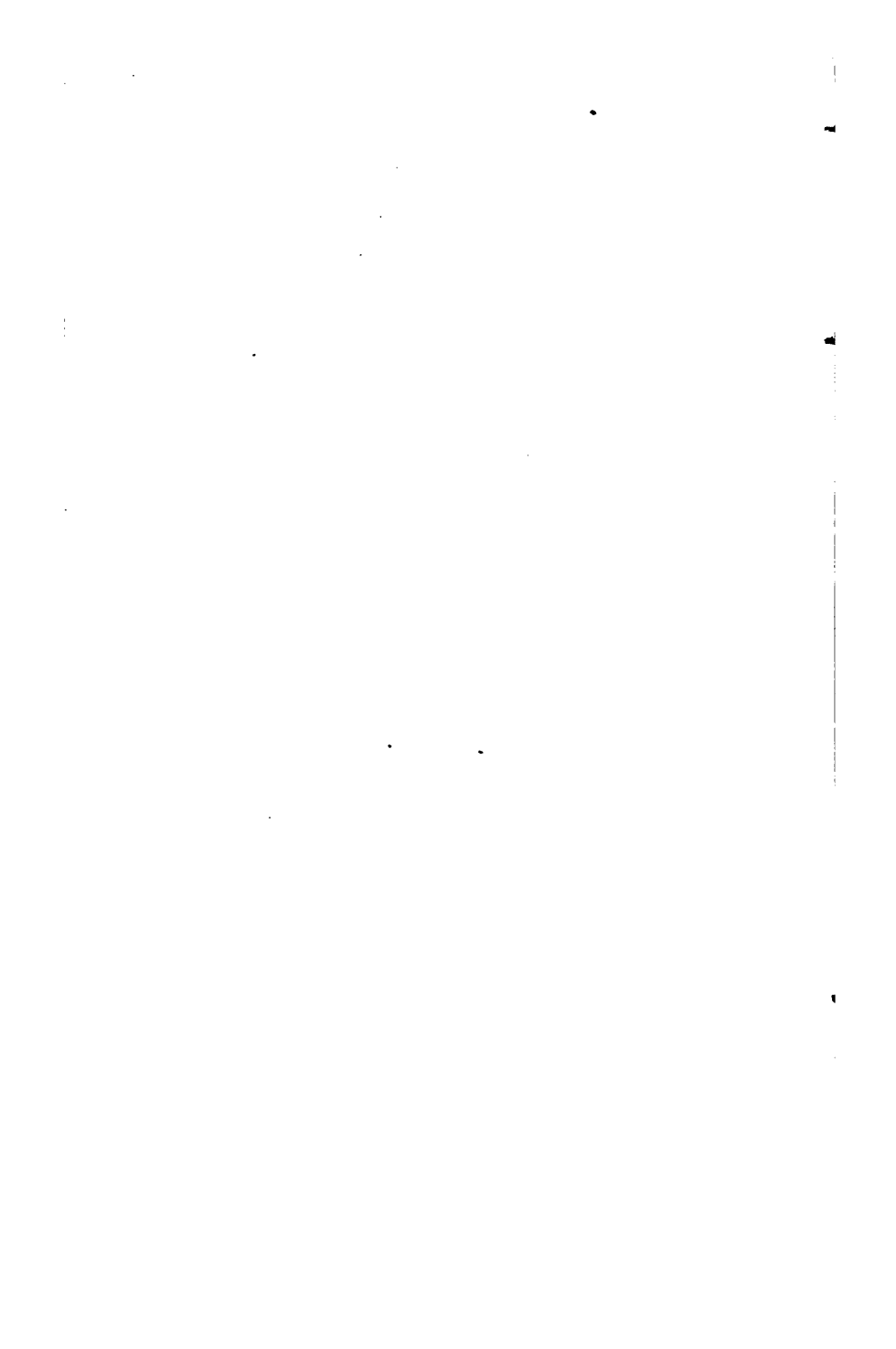


vinced that an acquaintance with the letter of our Discipline, will be insufficient, unless, in the exercise thereof, we are careful to move and act, under the immediate influence of the pure love of the Gospel.

7. May we, therefore, in our meetings for the exercise of the Discipline, humbly seek to be clothed with the spirit of wisdom and charity ; this will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension towards each other, and, being preserved in fellowship agreeably to the declaration of our Lord, "one is your master, even Christ, and all ye are brethren," a qualification will be experienced, in our several stations and movements, to build up one another in that faith which works by love, to the purifying of the heart.

8. In conclusion, we desire, in an especial manner, that our youth, of the present and succeeding generations, may be early and fully instructed in our religious principles, and in the nature and design of our Christian Discipline ; and through divine assistance, be enabled to adorn our holy profession, by a conversation and conduct consist-

ent with godliness and honesty ; thereby avoiding the mournful consequences which many, through a defection in principle, or a degeneracy in practice, have brought upon themselves, to the reproach of the religious body of which they professed to be members.



# RULES OF DISCIPLINE.

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## APPEALS.

1. WHILEST the Yearly Meeting, in granting the liberty of appeal, considers it as a just privilege, it is affectionately desired, that all may be careful not to encourage persons to avail themselves of it, from improper motives.

2. If any be dissatisfied with, or think themselves aggrieved by, the judgment of a Monthly Meeting, they may, after a copy of the testimony of disownment is delivered to them, notify the first or second Monthly Meeting following, (but no other,) of their intention of appealing to the ensuing Quarterly Meeting ; which notification the Monthly Meeting should enter on its minutes, and it should appoint four, or more, friends, to attend the Quarterly Meeting, with copies of the proceedings relative to the case, signed by the clerk, there to show the reasons whereon that judgment was founded. The Quarterly Meeting is then to refer the subject to a

committee, (omitting the members of the Monthly Meeting appealed from,) who are carefully and deliberately to consider the case, and report their judgment respecting it; and the Quarterly Meeting shall confirm or reverse the judgment of the Monthly Meeting, as on impartial deliberation, shall appear to be right; taking care to inform the party of the result. But in those cases where the judgment of a Monthly Meeting cannot be approved, because of informality in its proceedings, the Quarterly Meeting may remand the case to the further attention of the Monthly Meeting, and, if it shall be deemed advisable, appoint a committee to assist such meeting in reconsidering and determining it.

3. An appellant, on being informed of the judgment of a Quarterly Meeting, if dissatisfied therewith, may notify either that or the next Quarter, (but no other,) of an intention to apply to the Yearly Meeting for a further hearing. The said Quarterly Meeting, after recording such notification, is, in like manner, to appoint at least three Friends to attend the Yearly Meeting, with copies of the records of both Month-

ly and Quarterly Meetings in the case, signed by their clerks ; here it is to be finally determined ; and a copy of the determination, is to be sent to the Quarterly Meeting from which the appeal came. Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

4. Appellants shall have a right to be present during the appointment of the committee in their cases, and all reasonable objections, which they may then make to persons nominated on the committee, are to be duly regarded.

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## ARBITRATIONS.

1. WHEN differences arise between our members, in regard to their property, they are to proceed in the following manner :

2. The party who thinks him or herself aggrieved, should, in the first place, calmly and kindly request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend

whom he or she may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence, repeat the demand.

3. If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage, by bond or other written instrument adapted to the occasion, to abide by their determination.

4. Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision; which they should be careful to do within the time agreed on.

5. But, if either of the parties refuse to submit the matter in dispute to arbitrators, or, when they shall have submitted it, neglect to give his or her attendance when desired, without assign-

ing a sufficient reason, or not abide by their award when issued; in either of these cases, the person so offending, should be complained of to the Monthly Meeting of which he or she is a member; and if the brotherly endeavors and admonitions of society in this capacity, fail to produce a conformity to justice in the case, the said meeting should proceed to disown the offender, unless such person make it evident, to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case, the matter in dispute may be referred to the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. After which, if either of the parties at variance, prove so regardless of peace and unity, as not to acquiesce in such confirmed or corrected determination, the Monthly Meeting to which he or she belongs, should proceed to issue a testimony against the person so refusing.

6. When arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in law, in order to qualify



them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously. They should shun all previous information respecting the case, or, having heard any thing in regard to it, remain as much as possible unbiased thereby. They should not refuse to hear any evidence which may be offered, nor receive any but in the presence of both parties ; and, in their award, they need not assign any reason for their determination.

7. And as there may be some circumstances, even in disputed matters, wherein the foregoing equitable mode of proceeding cannot be complied with ; such as, the party absconding, or leaving the country with design to defraud his or her creditors ; or apparent danger of bankruptcy, or being overloaded with debts, and other creditors so pressing their demands as to occasion manifest damage to the claimant, by the time which would

be taken in pursuing the above method ; or, where there may be danger of future damage, as in cases of executors, administrators, agents, or trustees, it may therefore be necessary, and it is directed, that the Monthly Meetings where such cases happen, do hold excused, such as shall in the two first mentioned cases in this paragraph, proceed at law ; and in the latter case, of executors, administrators, agents, or trustees, where it shall appear to the meeting, that the matter is of importance, and that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties, on both sides, behave towards each other in brotherly love, decency, and moderation, without anger or animosity. But, if any members of our religious society, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at law, any other members, (not being under such necessity as before stated,) it shall be deemed a departure from the peaceable principles of which we make profession ; and if on being treated with by the Monthly Meetings to which they belong, they cannot be prevailed on to with-

draw the suit, and pay the costs thereof, they should be disowned.

8. As it may sometimes occur, that a member, either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the overseers, after fully hearing both parties, shall be decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof; which being ineffectual, and the complainant remaining dissatisfied therewith, he or she, may have liberty to inform the Preparative Meeting of which the other party is a member, (without mentioning any name,) that having a matter in dispute with one of its members, the assistance of that meeting is desired, in order to a settlement thereof. The said meeting is then to appoint a committee to inquire into the propriety of leaving the matter to arbitration; and if it should judge that the complaint ought to be referred, it is to advise that it be submitted accordingly; but if the said committee concur in judgment with the overseers, the complainant is to be dismissed.

9. It is directed that Friends in the ministry, be excused from serving as arbitrators.

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## BIRTHS AND BURIALS.

1. In order that meetings may not be held at interments, in a customary or formal way, it is advised, that the proposal for holding any such meeting, be previously submitted to the consideration of the elders and overseers, of the meeting where the interment is to take place.

2. That burials may be accomplished in an orderly manner, Monthly Meetings are directed to appoint a committee or committees, to be taken out of their several branches, as occasion may require, to attend those of our society, and the burials of those not in membership with us, who are interred in our grounds; permission for the interment of the latter, is to be obtained from that committee; which is to see that they are conducted in a manner becoming the occasion, and agreeably to the directions before express-

ed. This committee are also to take care that our burial grounds be properly enclosed, and kept in decent order.

3. It is further desired, as becoming the solemnity of the occasion, that at all interments, time be allowed for a pause, both before and after the corpse is put into the ground, in order that the impressive influence of an occasion so awful, may have its proper effect upon the minds of those who are present.

4. Friends are also enjoined, to maintain our testimony against affixing improper monuments\* for the purpose of distinction, to graves, in any of our burying grounds; and that they avoid the custom of wearing, or giving, mourning habits, on account of the interment of the dead.

5. As great inconvenience may arise from a want of due attention to keeping a regular record

\* By the decision of the Yearly Meeting of 1857, the term "improper monuments," is intended to apply to such only, as are of a character involving our testimony for the maintenance of simplicity and plainness; and that those marks that are of such dimensions only, as to admit of placing thereon the name, and date of the birth and death of the deceased, may, in future, be admitted in our burying grounds.

of births, deaths, and burials, it is enjoined upon each Monthly Meeting, to appoint a careful Friend, whose duty it shall be to keep such a record, in a book provided at the expense of the Monthly Meeting for the purpose. And in order to engage the attention of Monthly Meetings more closely to this subject, it is further enjoined, that committees be appointed, at least once in three years, to examine and correct the records.

6. The following forms of the records are proposed, being both simple and explicit.

## BIRTHS.

Names of the children.	When born.	Names of the parents.	Their residence.	Occasional notes.

## BURIALS.

Names of the deceased.	When deceased	Age	Where buried.	Late residence	Occasional notes.

## BOOKS.

1. It being a business assigned to the Meeting for Sufferings, to take the oversight of all writings proposed to be printed, which relate to our religious principles or testimonies, our members, who may have it in prospect to publish any such writings, are to lay them before the said meeting, for its advice and concurrence. And, if any of our members shall print or publish, any writing, against the advice of said meeting, or which shall have a tendency to excite disunity, such persons should be complained of to the Monthly Meeting to which they belong; and, if they cannot be prevailed upon to condemn their conduct, to the satisfaction of said meeting, they should be testified against, as opposed to the peace and good order of society.

2. It is considered incumbent on parents, and heads of families, to prevent, as much as possible, all those under their direction, from perusing those pernicious publications, which are written

for the purpose of weakening the authority of the Christian religion, or exciting doubts concerning the authenticity of the Holy Scriptures, and those saving truths declared in them ; lest the immature and feeble minds of such, be poisoned thereby, and a foundation laid for the greatest evils. It is also enjoined on the members of our religious society, that they discourage and suppress, the reading of plays, romances, and novels, which have a tendency to awaken and invigorate those impure propensities "which war against the soul," and which it is the duty and interest of every Christian mind, to keep in a state of suppression.

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## CERTIFICATES.

1. QUARTERLY and Monthly Meetings, are to take care that all certificates or minutes which may be given to any Friend traveling in the service of the ministry, be recorded, and, upon the return of such Friend, seasonably delivered



back to the meeting : and that all certificates of removal, brought by Friends intending to become residents, shall be lodged in the Monthly Meeting, where the same are accepted ; and also, that every meeting keep a record of all certificates issued by it.

2. It having been observed, that the dissolving of old, and forming of new connections, have, in some instances, been attended with effects prejudicial to a growth in the truth, both in the elder and younger branches of families, it is affectionately desired, that both young and old give close attention to the pointings of Divine Wisdom ; and also, timely to consult experienced Friends, previously to their determining to change their residence.

3. When certificates of removal from one Monthly Meeting to another are received, they shall be accepted, and the persons recommended shall be considered members of the meeting to which such certificates are directed ; provided they are known to reside within its limits. But no Friend who is under such circumstances as to require the aid of the meeting, shall be re-

moved to another Monthly Meeting, by certificate, without the consent of such meeting.

4. All members removing beyond the limits of their Monthly Meetings, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. But if any shall remove without so applying, the overseers of the Monthly Meeting of which they are members, shall report the case to the meeting; which, after making the usual inquiry, and finding no obstruction, should, without improper delay, send certificates for them, to the Monthly Meetings within the limits of which they have removed; but, if their previous conduct requires that they be dealt with, and the distance be such as to render it inconvenient for the meeting from which they removed, the Monthly Meeting within the verge of which they have settled, should be requested to treat with them, and report the effect of their care; on which, if it prove satisfactory, certificates of removal may be directed; but, if otherwise, and testimonies of disunion be issued, the meeting where they

reside should be furnished with copies thereof, to be delivered to the parties, with information of their right of appeal.

5. Where minors are under the necessity of going from one place to another, their parents, or those who have had the care of them, should apply for certificates for them, recommending them to the care and oversight of the Monthly Meeting whereunto they have been removed.

6. If any persons, appearing as Friends, come within the compass of any Monthly Meeting, not being recommended by certificates, and be of disorderly conduct, the overseers, or other concerned Friends, should inquire whether or not they are members of our society; and, if they prove so to be, admonish them, or, if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting, which should thereupon inform the Monthly Meetings of which they are members, of the circumstances, and take the direction of said meetings for dealing further with them, agreeably to our rules in cases of that nature.

7. Monthly Meetings are to take due care, that

certificates of removal be seasonably forwarded, direct to the Monthly Meetings to which they are addressed, they being the exclusive property of such meetings.

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### CHARITY AND UNITY.

WHERE there is any appearance of dissention, or of resentment and shyness, amongst our members, the parties should be timely and tenderly apprised of the danger to which they expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ; and if any, notwithstanding such endeavors for their welfare, continue to manifest an implacable enmity to others, the overseers of the Preparative or Monthly Meeting to which they belong, should be informed thereof, who are to labor further with them; when, if they still prove inflexible, they ought to be complained of to the Monthly Meeting, which, after laboring with them without the desired effect, ought to testify against

them, as out of the unity of the body, the primary object of which is, to promote peace on earth, and good-will amongst men.

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### CIVIL GOVERNMENT.

1. LIBERTY of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be incumbent upon us, to maintain it inviolate amongst ourselves; and, therefore, exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or, in the exercise of which, they may be, or apprehend themselves to be, under the necessity of exacting from others, any compliances against which they are themselves conscientiously scrupulous.

2. If any in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, it is the sense of the Yearly Meeting, that they

be treated with, as in other cases of offence; and, if they cannot be brought to see and acknowledge their error, the Monthly Meeting to which they belong, should proceed to testify against them.

3. It is also our judgment, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren or others, to offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings, on account of their conscientious scruples. The principle of truth calls us out of contention; it even seeks not its own ends by means productive of animosity; much less therefore, should its professors indulge themselves in strife, for objects of a perishing nature.

## CONDUCT AND CONVERSATION.

1. SUCH are to be treated with, who are concerned in lotteries, wagering, or any kind of gaming, or who are guilty of lying, drunkenness, swearing, cursing, or any other scandalous or immoral practices; and if they be brought to a sense of the iniquity thereof, such offenders are, without improper delay, to remove the scandal, and clear, as much as possible, our holy profession therefrom, by acknowledging and condemning the offence in writing, under their hands, to the satisfaction of the Monthly Meeting to which they belong. But if any such offenders refuse so to acknowledge and condemn their faults, the said meeting ought speedily to testify against them.

2. If any, in membership with us, shall blaspheme, or speak profanely of, Almighty God, Christ Jesus, or the Holy Spirit, they ought to be timely and earnestly treated with, for the convincement of their understanding, that they may experience repentance and forgiveness; but

should any, notwithstanding such brotherly labor, persist in their error, or deny the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures, as it will be thereby manifest that they are not one in faith with us, the Monthly Meeting where they belong, ought to declare the same, and issue its testimony accordingly.

3. It is the earnest concern of the Yearly Meeting, that in all our dealings and transactions amongst men, strict justice may be observed, and that no motives of pecuniary interest, may induce any of our members to impose upon any with whom they may have commercial intercourse; and it is directed, that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and, as it is obvious that there can be no just pretensions to religious rectitude without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.



4. If any member of our religious society, shall apply to those called jugglers, or fortune-tellers, or to those who, by pretending to any art or skill whatever, profess a knowledge of future events, hidden transactions, or where things lost or stolen may be found; or if any of our members shall use, or pretend to, such art or skill, under a just abhorrence of such delusion it is directed, that they be speedily dealt with; and, if they do not manifest a due sense of their evil conduct, that they be testified against.

5. It being obvious, that the public entertainments, and the vain and ostentatious processions, of those called Free-Masons, and of other associations, are altogether inconsistent with our religious profession, if therefore any of our members shall join therein, they are to be treated with, as in other cases of disorderly conduct; and if, after tender admonition, and brotherly labor, they cannot be dissuaded therefrom, they are to be disowned.

6. The Yearly Meeting, under a tender solicitude for the preservation of its members in purity and simplicity, and particularly those in

the early walks of life, is concerned to extend a solemn caution against any entangled alliance with the various associations that have sprung up in our land. Many of these extract money from their members under the specious pretence of benevolence, draw them frequently from their families and business, and into places and practices calculated to lead the mind from the enjoyments of a holy life. Friends are, therefore, affectionately and earnestly cautioned against becoming or continuing members of any such association; or of any requiring of its members a pledge of secrecy. It is not the characteristic of goodness, to seek concealment. The Divine Master himself has plainly declared, that "no man lighteth a candle and putteth it under a bushel;" and overseers and other concerned Friends are encouraged, to extend timely counsel and admonition in all cases where any of our members are likely, thus, to be led astray.

7. Believing that meekness, moderation, and mercy, are among the distinguishing traits of the Christian character, we are concerned to caution our members against the indulgence of pas-

sion, or the exercise of cruelty, even towards the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

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### CONVINCED PERSONS.

1. It is directed, that the following order be observed, respecting persons who make application for admittance into membership. They are to apply to the Overseers, who, when they believe it proper so to do, are to lay the case before the Preparative Meeting; and after that meeting is fully satisfied, by paying a visit or otherwise, it should be forwarded to the Monthly Meeting, which meeting shall appoint some suitable Friends to inquire into the lives and conversations of the applicants, and also to take opportunities of conference with them, in order the better to understand whether their motives for such request be sincere, and on the ground of conviction, and report their judgment thereon; and if the meeting be satisfied to receive

such, a minute should be made, signifying the same, and appointing a Friend or two to acquaint the persons thereof.

2. But, in all cases, Friends are exhorted to attend carefully to the advice of the apostle: "Lay hands suddenly on no man." The neglect of such caution having often been injurious, both to the individuals and to society; to them, by settling them in a false rest; and to society, by adding to its members, without increasing its joy; both of which being circumstances of acknowledged importance, Monthly Meetings are desired to be weighty in their deliberations and results, on all such occasions.

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## DAYS AND TIMES.

1. As we are persuaded, that no religious act can be acceptable to God, unless produced by the influence and assistance of his Holy Spirit, it is our judgment, that our members cannot, consistently, join with any in the observance of public

fasts, feasts, or what are termed holydays, or such injunctions and forms as are devised by the will of man, in regard thereto; for, though exterior observances of a similar kind, were once authorized under the law, as shadows of things to come, yet, they who come to Christ, will, we believe, assuredly find, that in Him, all shadows end; that "He hath obtained a more excellent ministry, by how much also is He the mediator of a better covenant, which was established upon better promises." Heb. viii, 6. "Let no man therefore, judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is Christ." Col. ii, 16, 17. The same apostle also thus expostulated with some, who it appears, had fallen from the true faith in these respects: "But now, after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv, 9, 10, 11.

2. Wherefore, under an humble and grateful sense of the abundant mercies and favors of our Heavenly Father, let us, as a religious society, not be found "bowing the head like a bulrush for a day," nor indulging in those tumultuous demonstrations of joy, and nightly illuminations, which are generally attended with rioting, drunkenness, and many other excesses, incompatible with true holiness; but let us continually feel our hearts filled with thanksgiving and praise to God; an aspiration which is ever His due, and to be acknowledged by His creatures, with the deepest reverence.

3. Whilst therefore, it is the earnest concern of the Yearly Meeting, that we may be found worshipers in the inner temple, it is affectionately desired, that our members may be individually cautious, not to give occasion of additional suffering to the truly conscientious amongst us, by any compliance with observances not owned by the truth, and which our worthy ancestors were rightly concerned to bear testimony against.

## DEFAMATION AND DETRACTION.

1. As the manifest tendency of the mischievous spirit of tale-bearing and detraction, is to lay waste the unity of society, by disseminating discord and strife amongst brethren and neighbors, Friends are enjoined, to watch over themselves, and each other, in order to discourage and suppress, every appearance of such dispositions. The order prescribed by our blessed Lord, should be strictly observed, in every case of apprehended injury, viz. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And, if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

2. It is further directed, that in whomsoever

this weakness appears, it may be immediately checked; and if any give way to it, to the obvious injury of the reputation or interest of others, let them be faithfully admonished, by elders, overseers, or other concerned Friends; and if they persist, and cannot be prevailed with to give due satisfaction, the Preparative, and, if expedient, the Monthly Meeting, should be informed of it, and deal further with them; when, if this also fail to produce the desired effect, they should be testified against.

3. Should any offenders in these respects, shelter themselves under a pretence, that they say no more than they have heard from others, but refuse to discover who those are, such should, in like manner, be dealt with as tale-bearers, and testified against.



## DISCIPLINE AND MEETINGS FOR DISCIPLINE.

1. THE existence of our meetings for Discipline, having, on experience, been found extensively beneficial, it is earnestly recommended, that these meetings may be maintained in that authority wherein they were established; for, where any have been negligent in attending, or opposed to them, it has been perceived, that the usefulness of such has ceased, and a tendency to spiritual death, has been the consequence.

2. Where any transgress the rules of our Discipline, they should, without partiality, be admonished, in the spirit of love, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place; and that a Gospel spirit is the spring and motive to all our performances, as well in discipline, as in worship.

3. The connection and subordination of our meetings for Discipline, are thus: Preparative Meetings, are accountable to the Monthly;—

Monthly, to the Quarterly;—and Quarterly, to the Yearly Meeting;—so that, if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting; or a Quarterly Meeting, with the proceedings of either of its Monthly Meetings; or a Monthly Meeting, with the proceedings of either of its Preparative Meetings; such meetings ought, with readiness and meekness, to render accounts thereof, when required.

4. No Quarterly Meeting, should be set up, or laid down, without the consent of the Yearly Meeting; no Monthly Meeting, without the consent of the Quarterly Meeting; and no Preparative, or other meeting, for business or worship, until application to the Monthly Meeting be first made, and, when there approved, the consent of the Quarterly Meeting also obtained.

5. No meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established, until the proposal be offered to, and approved of by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or meetings, be obtained.

When the meeting proposed, is opened, it shall be attended by a few Friends, deputed by each of the said Monthly Meetings. And, if it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be, in like manner, applied for and obtained ; and the said Preparative Meeting, should be annexed to either of those Monthly Meetings, as may appear most likely to conduce to the benefit and convenience of the individuals who compose it, and the advantage of society.

6. It is directed, that a book be provided by every Monthly and Quarterly Meeting, and fair records kept therein, of all their proceedings. Monthly Meetings particularly, are advised to attend to, and finish, all such business, with care and dispatch, that it may at no time suffer by improper delay. And if any case under consideration, prove too difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance, or, if the circumstances be such as to require it, refer it thereto by minute.

7. Where any Monthly or Quarterly Meeting,

has occasion for, and requests copies of, any papers, minutes, or records, of another Monthly or Quarterly Meeting, the same should be accordingly granted.

8. When any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties or either of them, think that copies of such entries may be useful or necessary for them, and request the same, such Monthly or Quarterly Meetings shall have a discretionary power, to give or refuse such copies, according to the circumstances and motives attending.

9. After a charge against a member, for disorderly conduct, is entered on the minutes of a meeting, he or she should not be permitted to sit in any of our meetings for Discipline, until the case is determined, and the meeting satisfied.

10. It is directed, that a suitable number of Friends be appointed in each Preparative Meeting, to attend the Monthly Meeting, and in each Monthly Meeting, representatives to attend the service of the Quarterly Meeting, with such reports in writing, signed by the clerk, as may be

given them in charge ; also, that at least four Friends be appointed, for the like service, in each Quarterly Meeting, to attend the Yearly Meeting. And it is earnestly advised, that all Friends who submit to these important services, may be punctual in their attendance, or, if prevented by sickness, or any other unavoidable occurrence, that they be careful to send information thereof ; also, that those who are under appointments to attend meetings as representatives, do not withdraw therefrom, before the conclusion of such meetings, without obtaining the consent thereof.

11. It is also directed, that Friends keep an account of such sufferings to which they may be subjected, for maintaining those testimonies of truth, which we believe it is our duty to bear ; and that Monthly Meetings, use suitable endeavors to collect, and transmit, such accounts to Quarterly Meetings, and, when there approved, that Quarterly Meetings forward them annually, to the Meeting for Sufferings.

12. As to the rights of children, born hereafter, they are not to be considered members, un-

less, at the time of their birth, both parents shall be in membership. Application may be made, either by themselves, or by their parent, parents, or guardians, on their behalf; and, if the Monthly Meeting which is applied to, on consideration of the case, be easy to admit them, they are at liberty to do it.

13. A committee should be annually appointed, in each of our Quarterly and Monthly Meetings, to nominate clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.

14. As the design of Preparative Meetings, is, in general, to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein, not to cause unnecessary delay, or undertake to decide on any business which properly belongs to Monthly Meetings.

15. It is the judgment of this meeting, that all such members as withdraw from us, and associate in the establishment and support of other meetings, under the name of Friends' Meetings,

shall be considered as having relinquished their right of membership with us, and that Monthly Meetings be directed to make entries on their minutes, in each particular case, expressive of the fact.

16. And further, it is the judgment of this meeting, that such persons cannot be again restored, without making an application in writing, to the Monthly Meeting within the limits of which they may reside, requesting to be reinstated in their right of membership.



## DIVERSIONS.

FRIENDS are fervently exhorted, to watch carefully over the youth, and others, of our society, who may be so inclined, to prevent them, by affectionate counsel and brotherly admonition, from frequenting stage-plays, horse races, music, dancing, and other vain sports and amusements: it being abundantly obvious, that those practices have a tendency to alienate the mind from the

counsel of Divine Wisdom, and to foster those impure dispositions, which lead to debauchery and wickedness. If, therefore, any of our members fall into either of these practices, and cannot be prevailed with, by private labor, to decline it, but shall repeat the offence, the Monthly Meeting to which they belong, should be informed thereof, and, if they cannot be reclaimed by further labor, it should proceed to disown them.



## HIRELING MINISTRY.

1. LET us keep in remembrance, that it is only under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and a true gospel ministry supplied ; that this pure and powerful influence, in vessels prepared and sanctified by the Divine hand, is the essential qualification to that work. The gift, therefore, being Divine, the service is freely and faithfully to be discharged, without any view to reward from man ; agreeably to the express com-



mand of Christ, our Head and high Priest, "freely ye have received, freely give." Matt. x, 8.

2. Where any of our members are so regardless of this testimony, as to contribute, in any wise, to the support of a hireling ministry, they ought to be tenderly labored with, to convince them of their error ; and if this prove ineffectual, and they persist in their unfaithfulness, the Monthly Meetings to which they belong, should proceed to declare our disunity with such, and disown them ; such conduct being opposed to our testimony for the free ministry of the gospel, which is "without money, and without price."

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## MARRIAGES.

1. MARRIAGE, being a Divine ordinance, and a solemn engagement for term of life, is of great importance to our temporal and spiritual well being ; yet it is often too inconsiderately entered into, and from motives inconsistent with the evident intention of that unerring wisdom, by which it was primarily ordained.

2. Where the parties differ in their religious sentiments, the most interesting bond of union is wanting ; even that which should increase and confirm their mutual happiness, and render them meet-helps and blessings to each other ; under these unhappy circumstances, the reciprocal obligation into which they have entered, becomes their burden, and the more so, as it may not be of short duration. The prospect of felicity they might have flattered themselves with, in the beginning, they have found themselves disappointed in, by the daily uneasiness accompanying their minds, and embittering their enjoyments.

3. The perplexed situation of the offspring of such alliances, is also to be lamented ; attached by nature to both parents, their confusion often renders them unfixed in principle, and unsettled in practice ; brothers and sisters are trained up in lines diverse from, and in some instances opposite to, each other ; thus differing in principle, they are frequently divided in affection, and, though so nearly related, are sometimes at the greatest distance from that love and harmony, which ought continually to subsist between them.

4. To prevent falling into these disagreeable and disorderly engagements, it is requisite to beware of the paths that lead to them—the sordid interests, and ensnaring friendships of the world, the contaminating pleasures, and idle pastimes of earthly minds ; also the various solicitations and incentives, to festivity and dissipation. Let our dear youth, likewise, avoid the frequent and too familiar association or intimacy, with those from whom may arise a danger of entanglement.

5. For want of due watchfulness and obedience to the convictions of Divine grace in their consciences, many amongst us have wounded their own souls, distressed their friends, injured their families, and done great disservice to the church, by their unequal connections ; which have proved an inlet to much degeneracy, and mournfully affected the minds of those, who feel a living concern for the good of all, and the prosperity of Truth upon earth.

6. It is therefore affectionately desired by the Yearly Meeting, that all young or unmarried persons in membership with us, previously to their making any procedure in order to marriage,

do seriously and humbly wait upon the Lord, for His counsel and direction in this important concern ; and when favored with satisfactory clearness therein, they should seasonably acquaint their parents or guardians with their intentions, and wait for their consent ; thus preservation from the dangerous bias of forward and uncertain affections, would be experienced, to the real benefit of the parties, and the comfort of their friends. And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend seasonable caution and admonition, as occasion may require, relative to this interesting subject.

7. All persons about to marry at a distance from home, should procure from the Monthly Meeting to which they belong, certificates of their right of membership, and clearness from any other persons, in respect to marriage engagements ; they should also obtain the consent of their parents or guardians ; and none should be permitted to join themselves in marriage, until such certificates, and the consent of their parents or guardians, be also produced in person, or by

writing, where it is practicable, or can be reasonably obtained. But, as there is tenderness due to children and wards, as well as to parents and guardians, it is not to be understood, that marriages are to be prohibited, on account of improper objections on the part of the latter, but that Monthly Meetings exercise righteous judgment in such cases.

8. On application for certificates of clearness from other marriage engagements, the name of the woman must be furnished to the Monthly Meeting.

9. No Monthly Meeting is to permit any marriage to be proposed therein, sooner than one year after the decease of former husband or wife.

10. The Yearly Meeting being tender concerning marriage, directs that no misdemeanor be treasured up against a person, until the time of proposing marriage to the meeting, and then disclosed, though perhaps long before known to those who so object to it at that time.

11. It is recommended, that such men and women Friends as make or receive proposals of marriage, do not reside in the same house, from

the time of laying such proposal before the meeting, until the marriage shall have been accomplished.

12. Let such of our members be admonished, who keep company, in order for marriage, with those who are not members of our Religious society.

13. It is earnestly directed, that on the occasion of marriages, Friends be careful to set a becoming example of moderation; it being the judgment of the Yearly Meeting, that expensive and superfluous entertainments, and large companies, are inconsistent with Christian gravity, and the solemnity of the occasion; and that the parties themselves, their parents, and others concerned, do take care on these occasions, that no reproach arise, or cause of offence be given; but that all behave with such sobriety, as becomes a people fearing God: and that the company retire to their homes in seasonable time. And if any thing to the contrary be observed, the overseers, or other concerned Friends present, ought, as speedily as they conveniently can, to take such asida who make any breach upon good order,

and, in an affectionate manner, admonish them to a better behavior ; and the said overseers are to make report to the next Monthly Meeting, whether good order has been observed ; and take care that the marriage certificate be recorded.

14. It is further recommended, that parents exercise a religious care over their children, and endeavor to guard them against improper connections in marriage ; that they be not anxious to obtain for them large portions and settlements ; but that they be joined with persons of religious inclinations, suitable dispositions, and diligence in their business, which are necessary to a comfortable life in a married state.

15. The increase of the breaches of our testimony, in the important engagement of marriage, being, we fear, often for want of due care in parents, and those who have the charge of educating youth, timely to admonish and instruct them in the principles of Truth, and impress their minds with the duty of religiously observing them ; as much as possible restraining them from such company as will be likely to entangle their affections improperly ; we therefore tender-

ly exhort Friends, to increase their care over the youth, that the consistency of our principles may, with the nature of true religion, be impressed on their tender minds, by upright example, as well as by precept; and that where there is apparent danger of the affections of any being improperly entangled, and the care of parents, guardians, or those who have the oversight of them, appears insufficient to prevent their taking imprudent steps in the accomplishment of marriage, care be taken, timely to apply for the assistance of their Friends.

16. For the accomplishment of marriage, the following order is to be observed:—The parties are to inform men's and women's Monthly Meetings of their intention, by a written proposal, under their hands, in substance as follows:

To the Monthly Meeting of —————

17. We, the subscribers, A. B., son of C. and D. B., and F. G., daughter of H. and I. G., purpose taking each other in marriage, which we hereby offer for the approbation of Friends.

A. B.

F. G.



18. The notice should be minuted in both the men's and women's meeting, and two women Friends are to be appointed, to make inquiry concerning the clearness of the woman in regard to any other marriage engagement ; and, if the parties are both members of the same meeting, two men Friends should also be appointed, to make a like inquiry respecting the clearness of the man. If the parties have parents or guardians present, their consent should be expressed ; or, if the man be a member of another Monthly Meeting, the consent of his parents, if he have any, should be produced in writing, either then, or at the next meeting, with the necessary certificate from his Monthly Meeting.

19. If the woman be a widow, having children, two or more Friends should be appointed in the meeting of which she is a member, to see that the rights of her children be legally secured. At the next meeting, if the committees report that careful inquiry has been made, and no obstruction to the further proceeding of the parties appears, they being present in their respective meetings, unless prevented by reasons clearly

satisfactory to the Monthly Meeting, they are to be left at liberty to accomplish their marriage, according to our rules; and a suitable number of Friends of each sex should be appointed, to attend and see that good order is observed.

20. Marriages are to be solemnized at the usual Week-day Meetings for worship, or at a public meeting held for that purpose, in the solemnity due to the occasion, at such other time and place, as the Monthly Meeting, in its discretion, may appoint, not later than four o'clock in the afternoon. When, at a suitable time, the parties are to stand up, and taking each other by the hand, declare in an audible and solemn manner, to the following effect, the man first, viz.—“In the presence of the Lord, and before this assembly, I take F. G. to be my wife, promising, with Divine assistance, to be unto her a loving and faithful husband, until death shall separate us.” And then the woman, in like manner: “In the presence of the Lord, and before this assembly, I take A. B. to be my husband, promising, with Divine assistance, to be unto him a loving and faithful wife, until death shall separate us.”

21. After this declaration, the marriage certificate, being first signed by the parties, should be audibly read by some suitable Friend, named by the overseers appointed to attend the marriage.

22. Marriage certificates previously to their being read and signed, should be examined, and if necessary, corrected by the attending committee: the form of which certificate shall be as follows:

23. Whereas, A. B., of ———, in the county of ———, in ———, son of C. and D. B., of ———, and F. G. daughter of H. and I. G., of ———, having, in writing, laid their intentions of marriage with each other, before the Monthly Meeting of the religious society of Friends, held at ———, (where the parties are under the care of parents or guardians, unless in the case of unreasonable objections add,) and having consent of parents or guardians concerned, (as the case may be,) their said proposal of marriage was allowed of by the said meeting. Now, these are to certify whom it may concern, that for the full accomplishment of their said intentions, this ——— day, of the ——— month, in the

year of our Lord ———, they, the said A. B. and F. G., appeared in a meeting of the said people, held at ———; and the said A. B., taking the said F. G. by the hand, did openly declare, that he took her, the said F. G., to be his wife; promising, with Divine assistance, to be unto her, a loving and faithful husband, until death should separate them. And then, in the same assembly, the said F. G. did in like manner declare, that she took him, the said A. B., to be her husband; promising, with Divine assistance, to be unto him, a loving and faithful wife, until death should separate them. And moreover, they, the said A. B. and F. G., (she according to the custom of marriage, assuming the latter name of her husband,) did, as a further confirmation thereof, then and there, to these presents, set their hands.

A. B.

F. B.

And we being present subscribed }  
 our names as witnesses. }

24. If any member of our Society, accomplish his or her marriage without the approbation of the

## MARRIAGES.

Monthly Meeting, a committee shall be appointed, to visit the party so deviating; and if it should appear, by the report of such committee, that no immoral conduct, or breach of our testimonies, has taken place in the accomplishment of said marriage, and the party is desirous of retaining his or her right of membership, and the committee report favorably thereto, Monthly Meetings are left at liberty, to retain such members of society.

25. When any of our members accomplish marriage by the assistance of a priest, or hireling minister, or are present at the marriage of one of our members, accomplished in that way, they should be treated with, in order to convince them of the impropriety of thus violating our Christian testimony against a hireling ministry, as well as the good order of our Society; and if not brought to a sense of their deviation, so as to make satisfaction to the meeting, they should be disowned. In all cases of deviation in regard to marriage, Monthly Meetings are left at liberty to let the committee, appointed to visit the offenders, be the medium of communication between

them and the Monthly Meeting, without requiring a written acknowledgment.

26. It is the judgment of the Yearly Meeting, that the terms "priest and hireling minister," as used in the Book of Discipline, apply to, and include, all persons who, under clerical authority derived from any ecclesiastical source whatever, undertake, by virtue of such assumed power, to join people in marriage. This society, from the beginning, has deemed such authority a usurpation, unsanctioned by the Scriptures, and opposed to our plain testimony in support of a free Gospel ministry, as commanded by the Great Head of the Christian Church, and enforced by the example and practice of His Apostles in the primitive age.

27. That marriages of persons nearly related by consanguinity, may, as much as in us lies, be prevented; this meeting concludes, that no marriage between any so near akin as first cousins, shall be permitted amongst us. The term first cousins, fully applies to every description of grand-children, descended from one common parent. In case persons so related, should, not-

withstanding, accomplish marriage, they should be treated with as other offenders.

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## MEETING HOUSES.

QUARTERLY and Monthly Meetings are directed to make timely and careful inspection into the situation of the titles of meeting houses, and burial grounds, and other estates, which have been vested in trustees, and by them held for the use and benefit of the society at large, or of any of these meetings; so that, if it should appear needful, by the death of any such trustees or otherwise, due and seasonable care may be taken to appoint others to the trust; that future difficulties, and the risk of being deprived of such estates, may be avoided. And, it is further directed, that Quarterly and Monthly Meetings respectively, as the case may require, keep exact record of all such trusts and conveyances; and also, that a clear and regular account be kept, by

each respective meeting, of the place where, and the persons with whom, the papers, minutes, and records, belonging to our religious society, are from time to time deposited; and that due care should also be taken, to lodge them with suitable Friends. And when the meeting for Sufferings requests information of any Monthly or Quarterly Meeting, in relation to the titles of any of our meeting house lands, the same should be furnished accordingly.

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## MEETING FOR SUFFERINGS.

1. In order that the Yearly Meeting, with its several branches, might be properly represented during the recess thereof, a meeting was instituted in the year 1778, by the name of the "Meeting for Sufferings;" the members of which are to be appointed, annually, by the Yearly Meeting, and taken out of the quarters. They shall immediately, on the rise of the Yearly Meeting,



meet and organize, for the transaction of business. They are also privileged to meet on their own adjournments, or call a special meeting whenever four members shall judge it necessary—and are to be subject to the following rules:

1. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

2. No less a number than twelve of the members, shall constitute a meeting capable of transacting business.

3. On all occasions of uncommon importance, previous notice thereof, shall be given or sent, to all the members, if practicable.

4. The said meeting is not to interfere with any matter of faith or discipline, which may not have been determined by the Yearly Meeting.

The further services confided to the said Meeting for Sufferings are:

1. In general, to represent the Yearly Meeting, and to appear on its behalf, in cases where the interest or reputation of our religious society may render it needful.

2. To take the oversight and inspection of all

writings, proposed to be printed, relative to our religious principles or testimonies, and to promote or suppress the same at their discretion: also, to print and distribute, any writings already published by the society, or which may be offered for their inspection, and be approved: and, in all cases where expenses are incurred in the execution of the duties assigned them, they are to draw on the treasurer of the Yearly Meeting, for such sums as may be necessary.

3. To inspect and ascertain titles to lands, or other estates, belonging to any of our meetings; also, to attend to the appropriation of charitable legacies and donations, or to give such advice respecting the same, as may appear necessary.

4. To receive from the several Quarterly Meetings, their annual accounts of sufferings, and such memorials concerning deceased Friends, as those meetings may have concurred with, that, when examined and approved, they may be laid before the Yearly Meeting.

5. To extend such advice and assistance to any individuals, under suffering for our testimonies, as their cases may require, and, if necessary, to

apply to the government, or persons in authority, on their behalf.

6. To correspond with such other Meetings for Sufferings, as are, or may be, established, by any other Yearly Meeting of our religious society.

7. Approved ministers, and members of any other Meeting for Sufferings, may be permitted to attend its sittings.



## MEETINGS FOR WORSHIP.

1. It is the fervent concern of the Yearly Meeting, to press upon the consideration of our members, the indispensable duty of pure and spiritual worship. It is not enough, that, after the example of our forefathers, we meet together in one place, in outward silence ; rejecting those forms, ceremonies, and modes of outward worship, invented by the wisdom, and performed only in the will of man ; it is not enough, that, with a commendable diligence, we attend all our religious

meetings, unless also, like them, we wait, in humble reverence, for spiritual ability, to worship, acceptably, the Lord of Heaven and Earth. May we therefore, humbly and diligently, wait for that Divine anointing, without which we can do nothing ; that we may experience the influence of the Holy Spirit, to enlighten and quicken the soul to a true sight of its condition ; and, approaching the throne of Grace, under a renewed sense of our Heavenly Father's Mercy and goodness, be enabled to offer the tribute of worship, and the sacrifice of praise.

2. This is the important purpose of our assembling together in silence ; and though, at times, there may be amongst us, but little instrumental ministry, or even none, let not this produce any abatement of diligence in the duty. Instrumental ministry, in the life and power of the gospel, is a great favor to the church ; but the distinguishing excellence of the gospel, is, the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such,

as to demonstrate, that they are earnest in waiting upon, and worshipping God, in Spirit ; that serious tender hearted inquirers, may be encouraged to come and partake in our assemblies, of that inward, spiritual refreshment and consolation, which the Lord is graciously pleased to impart to the souls of such, as are humbled in His sight, and approach His presence with reverence and fear.

3. It is directed, that those who come late to meeting, or when there, fall asleep, or are restless, or do not stay in the Meeting, but go forth unnecessarily, or otherwise demean themselves, on those solemn occasions, unbecoming our Holy profession, be tenderly treated with, and seasonably admonished ; and that Friends who are exercised in the discipline, pay early attention, in the love of the gospel, to such as neglect the attending of our religious meetings. A wilful negligence in this respect, being a manifest evidence of ingratitude to the Divine Author of all our mercies, and contrary to the practice of the primitive believers in Christ, and of our religious testimony, it is our judgment, that Monthly

Meetings, after having fully discharged their duty towards such, and finding their endeavors to reclaim them ineffectual, should testify our disunity with them.

4. It is further directed, that Friends endeavor to keep their children, and such members as are under their care, to a constant, seasonable, and orderly attendance of meetings, both on first days, and on other days of the week: instructing them, as the ability may be received, to wait, in stillness, upon the Lord, that they may receive a portion of His spiritual favor; and, from the tendering influences of His Holy Spirit, be engaged, in heart and mind, to walk worthy of so great grace; and, in a holy zeal for his honor, submit to bear the cross, and become dedicated witnesses for him among men.

## MEMORIALS.

INASMUCH as the commemoration of the lives of the righteous, may prove an incentive to the living, to imitate their virtues, should any Monthly Meeting, upon due consideration, believe, that it would be profitable to prepare a memorial concerning a deceased member, such memorial is to be sent to the respective Quarterly Meeting, where it is to be further considered, and if approved, is from thence to be forwarded to the Meeting for Sufferings, in order for inspection and approbation, previously to its being laid before the Yearly Meeting.

## MINISTERS AND ELDERS.

1. PERSUADED as we are, that gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolical charge:—  
“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified.” 1 Peter iv, 10, 11. Holding it, therefore, to be a doctrine truly Christian, that the Spirit of God, is the fountain of all true knowledge, in relation to that duty which we owe to Him, and to one another, we earnestly exhort those amongst us who apprehend that they are called to the ministry of the gospel, in their public services especially, to attend, closely, to their several and peculiar gifts ; waiting for that Divine ability, by which they may faithfully and availingly minister the Word.



2. We also desire, with earnest solicitude, that those who are placed in the important department, as elders in the church, may evince a correspondent qualification, rightly to judge of the ministry; and manifest a concern for the support of our religious testimonies, and the preservation of our Discipline; as well as for the advancement of truth and righteousness; such being clothed with Christian meekness and wisdom, may rebuke with authority, and therein will be realized, that expression of the royal Psalmist: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil." Psal. cxli, 5.

3. Ministers and elders thus united, become mutually useful to each other, and are as nursing fathers and mothers in the church, particularly to those who are young in the ministry; for this class we earnestly desire, that they may, with all care and diligence, be advised and admonished; and if occasion appear, reprov'd in a tender and Christian spirit; let them also be exhorted frequently to read the Holy Scriptures, and earnestly attend to the spirit of truth, which alone can

open the mysteries contained in them. Ministers thus abiding in a simple and patient submission to the will of God, and keeping to the openings of Divine life in themselves, may witness a growth in their gifts; and will also be preserved from extending their declarations further, than they find the power of Truth to accompany them.

4. If any, in the course of their ministry, shall misapply, or draw unsound inferences, or wrong conclusions, from the text; or shall, at any time, misbehave themselves in point of conduct and conversation, let them be admonished, in love and tenderness, by the elders or overseers; and if they prove refractory, and refuse to acknowledge their faults, they must be further treated with, in the wisdom of Truth, as the case may require.

5. As the occasion of our religious meetings is solemn, a care should be maintained to guard against any thing that would tend to disorder or confusion in them; when any think they have aught against what is publicly delivered, they should speak to the party privately: and if any shall oppose a minister, in his or her preaching

or exhortation, or keep on the hat, or show any remarkable dislike to such, when engaged in prayer, let them be speedily admonished, in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed, has been disapproved by the Monthly Meeting.

6. Every Monthly Meeting, is to select two or more Friends, of each sex, to sit with the ministers; and they together, are to compose a meeting, to be denominated a Preparative Meeting of ministers and elders: care should be taken, that those chosen for this service, be prudent discreet Friends, and that they duly discharge the trust confided to them.

7. Monthly Meetings are enjoined, to appoint committees for the purpose of proposing Friends to the station of elders, at least once in three years,\* in both the men's and women's meetings; and in this committee, the persons who may be thought suitable, should be proposed; and when

\* By the decision of the Yearly Meeting in 1852, the term for which elders is appointed, is limited to three years; after which they cannot serve without a re-appointment.

concurred with, they should be reported to the meetings, without consulting the person or persons, or otherwise divulging their names. If, on due deliberation, the nomination is approved, a minute should be made expressive thereof, and their names forwarded to the Quarterly Meeting of ministers and elders, which shall receive and record them as members.

8. Monthly Meetings are to inform the Quarterly Meeting of ministers and elders, when an Elder is released from that station.

9. Ministers should be excused from acting on committees to propose the names of Friends to serve as Elders.

10. Certificates of removal, are not to convey the right of eldership; but the division of a Monthly Meeting, is not to render the reappointment of elders necessary. When a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a select meeting, within each of those Monthly Meetings, the members in both shall continue to compose one Preparative Meeting, until the number shall be sufficient to compose two.

11. It is the order of society, that when any Friend, appointed to the station of an elder, believes him or herself called to the ministry, and shall have appeared frequently in that capacity in our public religious meetings, that such should withdraw from the meeting of ministers and elders.

12. When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of ministers and elders, apprehends that it is seasonable the subject should claim the attention of the Monthly Meeting for Discipline, of which the person is a member, they are at liberty to mention the matter therein; and if the Monthly Meeting of men and women Friends, after deliberate consideration, should unite in believing that a gift in the ministry has been committed to him or her, a minute expressive thereof, signed by the clerks, should be forwarded to the Quarterly Meeting of ministers and elders; where the case being carefully considered, and the sense of the Monthly Meeting concurred with, information should be furnished to the Preparative Meeting of ministers and

elders, and to the Monthly Meeting to which such Friend belongs, of the judgment of the Quarterly Meeting of ministers and elders therein. And until the approbation of the Quarterly Meeting of ministers and elders is obtained, no such Friend is to be permitted to sit in the meetings of ministers and elders, nor be allowed to travel abroad as a minister. When an approved minister apprehends it to be a duty to travel in the service of truth, beyond the limits of his or her Quarterly Meeting, such are to open their prospect in the men's and women's Monthly Meeting to which they belong, and obtain a certificate or minute, of their unity and concurrence, directed to Friends within the parts proposed to be visited: and it is required that when the service is accomplished, the said meeting be informed thereof, and the minute or certificate returned without unnecessary delay.

13. No ministers are to appoint a meeting, beyond the limits of the Quarterly Meeting to which they belong, without the concurrence of their respective Monthly Meetings. And if a minister is concerned to appoint a meeting within

the verge of the Quarter, and to wait for the approbation of the Monthly Meeting, appears to interfere with the proper time for appointing such meeting, the united sense of the elders of the Monthly Meeting, of which he or she is a member, or of those of the Monthly Meeting within the compass of which such appointment is proposed, may be accepted as a sufficient privilege.

14. When any minister is religiously concerned to make a general visit to the meetings of Friends, either within or beyond the limits of the Yearly Meeting, and has obtained a certificate for that purpose, the certificate must also be laid before the Quarterly Meeting of both men and women Friends; and if the concern is concurred with, an endorsement must be entered upon the certificate, and signed by the clerks of both meetings.

15. In all cases where certificates are granted for Friends concerned to travel in the service of the ministry, the meeting last engaged in deliberating upon the subject, is to take due care that such be provided, if necessary, with suitable

companions, and the needful accommodation for the comfortable accomplishment of the journey.

16. The ministers and elders of each Monthly Meeting, are required to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative Meeting of ministers and elders; when, after a time of retirement, the queries addressed to such meetings, are to be read and considered, and distinct answers made to them in writing; which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of ministers and elders, by two or more Friends, to be mentioned in the report as representatives; here also, if in the course of inquiry any deficiency has appeared, care should be taken that it be remedied.

17. And in the Quarterly Meetings, the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings, the state of the members is to be considered, that, where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those



answers, comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of ministers and elders, by four or more Friends appointed as representatives. In this meeting, the queries are also to be read, with the answers from the several Quarters ; and the state of this part of the society as reported, being considered, advices adapted thereto, may, if requisite, be issued to the subordinate select meetings. Here, all such ministers as apprehend they are required to go in truth's service beyond the sea, after obtaining a certificate of the concurrence of the Monthly Meeting, endorsed by the respective Quarter, are to communicate their prospects of duty relative thereto, and produce the said certificate, and if, upon mature consideration, the same is united with by the said meeting of ministers and elders, a certificate thereof, signed by the clerk, should be granted.

18. None of the said meetings of ministers and elders, are, in any wise, to interfere with the business of any meeting for Discipline ; nor is the Yearly Meeting of ministers and elders, to suffer its adjournments to interfere with the sittings of the Yearly Meeting for Discipline.

19. And finally, if any member of our meetings of ministers and elders, shall, at any time, be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burthensome, and the subject of uneasiness, yet not so as to be under the care of a meeting for Discipline on that account, or for misconduct, it is advised, that a timely and tender care be extended to such person, according to gospel order; first, by concerned individuals; and then, by the Preparative Meeting of ministers and elders to which he or she may belong: should these labors prove unavailing, report of the case should be made, by that meeting, to the Quarterly Meeting of ministers and elders; where a few Friends should be deputed to assist the Preparative Meeting, in a further extension of labor with the party: if this also prove unavailing, and, on report thereof to the said Quarterly Meeting, it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline, of which the party is a member, and left

under its care : and he or she ought, from that time, to refrain from attending any meetings of ministers and elders, until again recommended or appointed as at first.

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### MODERATION AND TEMPERANCE.

1. It is a consideration claiming our serious regard, that our worthy ancestors, having their views directed towards an enduring inheritance, and their affections established upon things above, sought not after the splendor of this world. In minds thus bent upon seeking a more glorious inheritance, the love of this world had but little influence, and they were conspicuous examples of temperance and moderation. A defection from this simplicity of heart, and heavenly mindedness, leading into the inordinate love and pursuit of the things of this world, hath prevailed with too many amongst us, and produced the fruits of pride and ambition. These have introduced many imaginary wants, from which our ancestors

were preserved by their simplicity. To satisfy these wants, some have been drawn to enter into a larger extension of trade and commerce, than they had stock and ability to conduct. Vain ambition, and an emulation inconsistent with the truth, have led many into extravagant expenses. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, some have resorted to indirect methods, to procure a temporary support, which have frequently ended in failures and bankruptcies.

2. We hold it to be an indubitable truth, that moderation and temperance, are inseparable from the Christian religion; and we affectionately beseech our members, to abstain from all appearance of evil in relation thereto: particularly as respects the unnecessary use of intoxicating liquors of every description. Is it not affectingly to be observed, that a baneful excess in drinking distilled spirituous liquors, is prevalent amongst many of the inhabitants of our land? How evident are the corrupting, debasing, and ruinous effects, consequent upon the importation, distillation, and retailing of them; whereby intem-

perance is greatly promoted and encouraged, to the impoverishing of many, the distempering of the constitution and understanding of many more, and increasing vice and dissoluteness in the land; with which many religious minds have been long painfully exercised.

3. It is earnestly desired, that Friends may be induced to allow the affecting importance of this evil, religiously to impress their minds: and Monthly Meetings are directed, to labor, in the spirit of love, in order to convince those of our members of the impropriety of their conduct, who may be engaged in importing, distilling, vending of, or trading in, distilled spirituous liquors, as an article of drink, or who use it as a common drink themselves, or hand it out for that purpose to others. And if, after Monthly Meetings shall have patiently labored with such as continue in either of these practices, they cannot be prevailed upon to desist from the same, such meetings are left at liberty to disown them.

## NEGROES AND SLAVES.

1. As a religious society, we have found it to be our indispensable duty, to declare to the world, our belief, that slavery is wholly inconsistent with the beneficent precepts of the Christian religion. It therefore remains to be our continued concern, to prohibit our members from holding, in bondage, our fellow-men. And at the present time, we apprehend it to be incumbent on every individual, deeply to consider his own particular share in this testimony. The slow progress in the emancipation of this part of the human family, we lament ; but, nevertheless, do not despair of their ultimate enlargement. And we desire, that Friends may not suffer the deplorable condition of these, our enslaved fellow-beings, to lose its force upon their minds, through the delay which the opposition of the interested may occasion, in this work of justice and mercy ; but rather, be animated to consider, that the longer the opposition remains, the greater is the neces-

sity, on the side of righteousness and benevolence, for our steady perseverance in pleading their cause.

2. Let us also, amidst our sympathy for the sufferers, not forget to cultivate those sensations, which direct the mind, in pity, towards the deplorable condition of those who promote, or execute, the tearing away of these people from their friends and connexions, and cruelly severing the tender ties of nature, by pursuing a traffic in their persons, whether in foreign countries or our own, as well as for those who detain them in bondage, and are accessory to these enormities : and let us also, seek for, and cherish, that disposition of mind, which, while it leads us to deplore the awful state of such, also leads us to pray for them, and fervently breathe for their restoration, to soundness of judgment, and purity of principle.

3. In relation to the descendants of the African race, we earnestly desire, that those under the care of any of our members, may be treated with kindness, and instructed in the principles of the Christian religion, as well as in such branches of

school-learning, as may fit them to become useful members of civil society. Also, that Friends in their respective neighborhoods, advise and assist those who are at liberty, in the education of their children, and common worldly concerns.

4. If any in membership with us, should hire slaves, or should take, as apprentices or servants, slaves who are to be returned to their alleged owners, after a term of years, or limited time; or shall purchase slaves to be liberated at any time after the ages of eighteen for females, and twenty-one years for males; or act as executors or administrators to estates where slaves are thus bequeathed; or be accessory to any step whereby their bondage may be continued, beyond the term above limited; however they may be induced thereto from an apparent motive of contributing to the cause of humanity, it is our judgment, that such countenance the injustice of slavery, and violate our testimony against it: they ought therefore, to be speedily treated with, in the spirit of love and wisdom, in order to convince them of the iniquity of their conduct; and if, after Christian labor, they cannot be brought



to such a sense of their injustice, as to do whatever the Monthly Meeting shall judge right in the case, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, they ought to be disowned, as other transgressors are, for immoral, unjust, and reproachful conduct.

5. The situation of those of the African race, who have been held as slaves, by any of us or our predecessors, calls for our serious examination and inquiry, how far we are clear of withholding from them what, under such an exercise, may be opened to our view, as their just right ; and we earnestly and affectionately entreat those in particular, who have released any of them, to attend to the further manifestations of duty. Even if no such obligations to this people existed amongst us, it is worthy of our consideration, whether any object of beneficence, is more deserving of our regard, than that of training up their youth, in such virtuous principles and habits, as may render them useful and respectable members of the community.

## OATHS.

1. Our testimony against the imposition of oaths, is founded upon the immutable basis of Eternal Truth, and is sustained by the following express and positive command of the Author of the Christian religion, viz. "Ye have heard that it hath been said, by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But I say unto you, swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is His footstool: neither by Jerusalem, for it is the city of the Great King: neither shalt thou swear by thy head, because thou canst not make one hair, white or black. But let your communication be yea, yea, nay, nay: for whatsoever is more than these, cometh of evil." Matt. v, 33 to 37.

2. This testimony we also find, was clearly held up, and emphatically enjoined, by the apostle James, upon his Christian brethren: "But above all things, my brethren," says he, "swear

not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea, be yea, and your nay, nay ; lest ye fall into condemnation." Jas. v, 12.

3. Believing therefore, that no sophistry nor argument, can invalidate prohibitions thus clear and positive, we are bound religiously to regard them ; and whilst we feel gratitude for the continuance of that indulgence, by which our affirmation is accepted, let us evince our sincerity in relation to this testimony, by faithfully maintaining it.

4. And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor towards them ; and if they cannot be prevailed upon to give the necessary satisfaction, such should be disowned.

5. We also believe, that a proper regard to the obligations of this testimony, would lead our members to endeavor to procure persons as witnesses to instruments of writing, who will attest them by affirmation.

## OVERSEERS.

1. It is the recommendation and desire of the Yearly Meeting, as productive of very beneficial consequences to society, that in every Monthly Meeting, a proper number of judicious men and women Friends, belonging to each of the Particular or Preparative Meetings, be appointed to the station of overseers within the same: whose duty it shall be, to exercise a vigilant and tender care over their fellow-members, that if anything repugnant to the harmony and good order of the society, appears amongst them, it may be timely attended to. And to prevent the introduction of all unnecessary and premature complaints into meetings of business, it is advised, that if any member shall have cause of complaint against another, it be mentioned to the overseers, who are to see that the party complained of, has been treated with, according to gospel order, previously to the case being reported to the Preparative or Monthly Meeting. And it is

desired, that in treating with any, it be done in meekness and love, patiently endeavoring to instruct and advise them, which, if ineffectual, the Preparative Meeting should be informed thereof, that if needful, the case may then be laid before the Monthly Meeting, of which notice should be given to the party, when it can be conveniently done.

2. It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward, to the improvement of their gifts, other Friends, on whom a concern for the welfare of the society may rest. And we tenderly exhort all our members, who may be rightly called to this, or any other service of the church, not hastily to excuse themselves therefrom ; but seriously to consider the advice of the apostle : "Feed the flock of God, which is among you ; taking the oversight thereof, not by constraint, but willingly ; nor for filthy lucre, but of a ready mind ; neither as lords over God's heritage, but being ensamples to the flock."

## PARENTS AND CHILDREN.

1. As next to our own souls, our offspring are the very immediate objects of our care and concern, we entreat all who are parents and governors of families, that they lay to heart, the great and lasting importance to the youth, of a religious education. This would lead them to be solicitous, that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, His wisdom, goodness, power, and omnipresence. They should be concerned, to impress them with just sentiments, in relation to the vanity and fallacy of transitory enjoyments; directing them to seek after that peace and serenity of mind, attendant upon true religion, as the pearl of great price.

2. The importance of an early instruction in the law of righteousness, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi, 4, &c.: "Hear, O Israel, the Lord our God is one

Lord ; and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might ; and these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children ; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We know that virtue does not descend by lineal succession, nor piety by inheritance, yet we trust, that the Almighty graciously regards the sincere endeavors of those parents, whose early and unremitting care, is over their offspring for good. Be ye, therefore, examples to them, in your meetings, your families, and employments. Keep them while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world ; laboring to convince their young and tender minds, of the propriety of restraint when necessary ; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the

promotion of Christianity ; likewise, against public pastimes, and pernicious diversions ; all which have a tendency, to draw the incautious mind from a sense of religious duty, bring it into a state of alienation from the Divine life, and deprive it of that inexpressible comfort and delight, attendant upon the daily exercise of religion and virtue.

3. In much love to the rising generation, we exhort them, to avoid the many vanities, and ensnaring corruptions, to which they are exposed. Bear in mind, dear young people, that "the fear of the Lord, is the beginning of wisdom." Take the advice of godly parents, guardians, and friends ; ever remembering, that children ought to obey their parents in the Lord ; and that disobedience therein, is a breach of the moral law, and was always offensive in the Divine sight.

4. With tender solicitude, we press it upon you, flee from everything which may have a tendency to despoil you of your innocence, and to render your minds less obedient to that holy influence, which your enlightened judgment demonstrates to be truth. We beseech you, attend



to this Heavenly Instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the cross of Christ, in your garb, language, or manners ; but, through a subjection of your wills to the Divine will, in these, and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship ; that you may be instructive examples to serious inquirers after Truth, and not of those, who, under a profession thereof, are preferring their own evil ways, and turning others aside from the footsteps of its followers.

5. When the pious exercise of parental care and authority is disregarded, and any of our youth, departing from that simplicity correspondent with our profession, have obstinately run into, and copied after, the vain and extravagant fashions of the world, in their dress and address ; and have also exposed themselves to the corrupting influence of evil company, and a consequent irregularity of conduct ; such ought to be timely, and tenderly, expostulated with, to convince them of the dangerous tendency of their conduct ; and, if they cannot be prevailed on to amend their

ways, they ought to be treated with, by the respective Preparative or Monthly Meetings, as in other cases of offence ; and if, after due labor and forbearance, they prove irreclaimable, they may be disowned.

6. And if any parents in membership with us, willingly indulge their children, or youth under their care, in such extravagance and excesses, they ought, in like manner, to be treated with, and disowned. It is our desire, that Friends may bring up the youth under their care, in habits of industry, placing them with sober and exemplary members of the society, for instruction in such occupations, as are consistent with our religious principles and testimonies ; so that they may be preserved in a becoming conduct and demeanor. Also, that those whose circumstances may furnish them with ability for instructing, in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families, upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

## PLAINNESS.

1. Let decency, simplicity, and utility, be our principal motives, and not to conform to the vain and changeable fashions of the world; though we may occasionally adopt alterations which appear convenient or useful. This is a principle, the propriety of which, we apprehend, no serious Christian will deny; and whilst in ages of pride and extravagance in dress, the adoption of this rule may make us appear singular, yet in relation to us, this singularity is not without its use. It is in some respects like a hedge about us, which though it does not make the ground it encloses, rich and fruitful, yet it frequently prevents those intrusions by which the labor of the husbandman is injured or destroyed.

2. The conduct which our society has adopted in this respect, is supported by many passages in Holy Writ. "Be not conformed to this world: but be ye transformed, by the renewing of your

minds," was the advice of the apostle to the Christians who dwelt at the seat of Roman grandeur and luxury. And again, in relation to the female sex: "I will," says he, "that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but, (which becometh women professing godliness,) with good works." The apostle Peter also, is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price: for, after this manner, in old time, the holy women also, who trusted in God, adorned themselves."

3. It is, however, highly important, to maintain more than the form of godliness; and whilst we avoid a conformity to this world, it is necessary we should be careful, to seek after that Divine power, by which we may be transformed, by

the renewing of our minds, and prove what is that good, and acceptable, and perfect will of God.

4. In our address also, we differ from the world, in several respects, such as our using the singular number in speaking to a single person ; our disuse of the appellation of master, mistress, &c., in a complimentary manner, to those who do not stand in these relations to us ; and our calling the months and days of the week by their numerical names, instead of those which are derived from the heathen deities, &c. From these, and other erroneous and corrupt practices, the Spirit of Truth, in which we profess to believe, as guiding into all Truth, led our predecessors in religious profession, and we believe still leads us as we faithfully follow it. Our conduct in these respects, is supported by the examples furnished in Holy Writ, as well as by the simplicity and reasonableness of it.

5. The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, the applica-

tion of the singular number to a single person, is both more correct, and more perspicuous, to say nothing of its consistency with that form of sound words, recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless, it is not by reason and propriety alone, that our conduct in these things may be supported. The practice and precepts recorded in the Scriptures, also justify our conduct. It was, no doubt, in allusion to the complimentary, and not to the proper use of the appellations of Rabbi, Father, and Master, that our Lord prohibited the practice, amongst his followers. Speaking of the disposition of the Scribes and Pharisees, He says, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi; but be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren; and call no man your father upon the earth, for one is your Father, which is in Heaven; neither be ye called master, for one is your master, even Christ." The following expressions of Elihu, a pious young man,

mentioned in the book of Job, are also applicable: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing, my Maker would soon take me away."

6. Also, to give the names of heathen deities,\* &c. to days and months, we apprehend is not only inconsistent with the "form of sound words," just mentioned, but is contrary to the spirit of the injunction given to the Israelites, as a preservative from contaminating themselves with idolatry. "In all things that I have said unto you, be circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth." When the reformation of the Jews was foretold by the prophets, these, amongst other things, were stated as a part: "I will take the names of Baalim out of her mouth; I will turn to the people a pure language; and I will cut off the names of the idols out of the land, and they shall no more be remembered."

7. From religious scruples also, we cannot bow

\* See Appendix.

the body, and take off the hat, in order to express our respect to man. The reason for this is, that it is a token of reverence, enjoined and used in our solemn approaches to the Supreme Being, when exercising the religious duties of preaching or prayer. On this account, and not from any disrespect, we think it right not to confound this solemn act of reverence to the Almighty, with the marks of respect to our fellow-creatures. True civility, and due respect, may be better shown by conduct, than by vain compliments, and we are far from desiring to dismiss those social duties, from our attention and regard in our salutations.

8. We, therefore, tenderly exhort all, seriously to consider, that plainness and simplicity which the gospel enjoins, and to manifest it in their habits, speech, and deportment. A declension herein, we fear, is attended with hurtful consequences, in opening the way for some of our youth, more easily and unobservedly, to attend places of public resort, for the exercise of sports, plays, and other pernicious diversions, from which



Truth taught our ancestors, and still teaches us, to refrain.

9. We also tenderly advise, that friends take heed, especially those who should be exemplary to others under their care, that they adhere to plainness of speech, without respect of persons, in all their intercourse with men ; and that they do not balk their testimony by a cowardly compliance, varying their language according to their company ; a practice of very ill example, rendering those who use it contemptible, and causing them to be looked upon as a kind of hypocrites, even by those with whom they so comply. This seems to be cautioned against by the apostle, when he advises Timothy, "That the deacons be grave, and not double-tongued," plainly importing, that it is inconsistent with the gravity of the Gospel.

## P O O R .

1. As mercy, compassion, and charity, are eminently required by the Gospel, it is desired that the condition of our members, who are in indigent circumstances, be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them, in such business as they are capable of. To defray the expenses which their support, and the education of their children, will necessarily occasion, it is recommended to each Monthly or Preparative Meeting of men and women Friends, to be liberal in subscriptions for raising, and continuing, funds for these purposes. And in the exercise of this benevolent care, it is desired, that we may always guard against unnecessarily exposing the names or situations of our fellow-members. Those who require pecuniary aid, ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment ; remembering, that it is said, "in the multitude of counsellors there is safety." Prov. xi, 14.

2. Where there is an obstinate refusal to conform to such advice, committees are to be governed, in the distribution of the intended liberality, by a prudent discretion.



## QUERIES.

1. IN order that the Yearly Meeting may be clearly informed of the state of society, the following Queries are directed to the subordinate meetings; and, in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimonies, but also to impress on the minds of our members, a profitable individual examination of themselves, how far they act consistently with their religious profession; and likewise, to excite elders, overseers, and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition, when necessary.

2. It is concluded, that the following twelve queries be read, deliberately considered, and answered, in each Preparative and Monthly Meeting of men and women Friends, once in the year, in order that an explicit account may be conveyed, in writing, to their Quarterly Meetings, next preceding the Yearly Meeting, and from thence an account is to be forwarded to the Yearly Meeting.

3. Also, that the first, second, and ninth, of those queries, be read and considered, and explicit written answers to them be prepared, in the two Quarterly Meetings preceding the one before mentioned, and also in the Preparative and Monthly Meetings which report to those Quarters. But none of the queries are to be read or answered in the Quarterly Meetings for Discipline, which immediately succeed the Yearly Meeting; nor in the Preparative or Monthly Meetings which report to them.

4. And further, it is not obligatory on meetings to read any other of the queries, than such as are to be answered. Nor is the reading and answering of them enjoined on any Preparative

Meeting, where the members of that and the Monthly Meeting are the same.

5. First Query. Are all meetings, for Worship and Discipline, duly attended? Do Friends avoid unbecoming behavior therein? And is the hour of meeting observed?

6. Second. Do Friends maintain love towards each other, becoming our Christian profession? Are tale-bearing and detraction discouraged; and when differences arise, are endeavors used speedily to end them?

7. Third. Do Friends endeavor, by example and precept, to educate their children, and those under their care, in plainness of speech, deportment, and apparel? Do they guard them against reading pernicious books, and from the corrupt conversation of the world? And are they encouraged, frequently to read the Holy Scriptures?

8. Fourth. Is our testimony against distilled spirituous liquors, maintained, agreeably to our Discipline? Do Friends avoid frequenting taverns, or attending places of diversion? And do they observe moderation and temperance, on all occasions?

9. Fifth. Are the necessities of the poor, and the circumstances of those who may appear likely to require aid, inspected and relieved? Are they advised and assisted, in such employments as they are capable of? And is due care taken, to provide for the school education of their children?

10. Sixth. Do Friends maintain a faithful testimony, against a hireling ministry, oaths, military services, clandestine trade, prize-goods, and lotteries?

11. Seventh. Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage? Are they just in their dealings, and punctual in complying with their engagements? And where any give reasonable grounds for fear in these respects, is due care extended to them?

12. Eighth. Are Friends careful to bear a testimony against slavery? Are those of the African race under their direction, suitably provided for? and are they instructed in useful learning?

13. Ninth. Is care taken to deal with offenders, seasonably and impartially, and to evince to

those who will not be reclaimed, the spirit of meekness and love, before they are disowned?

14. Tenth. What ministers and elders deceased, and when?

15. Eleventh. What new meetings have been settled?

16. Twelfth. Are Friends careful, as far as practicable, to place their children for tuition, under the charge of suitable teachers, in membership with us?

*General Advices.*

It is further desired, that, in the Preparative and Monthly Meetings in which all the foregoing queries shall be read and answered, the following advices may also be read, with a suitable pause after each of them, in order that those present may be excited to a consideration, whether there be any occasion for an extension of care in these respects, in relation either to themselves or others.

*Friends are Advised,*

1. To observe due moderation in the furniture

of their houses, and to avoid superfluity in their manner of living.

2. To attend to the limitations of Truth in their temporal business.

3. To be careful to place their children amongst Friends, preferring those whose care and example, will be most likely to conduce to their preservation.

4. To inspect the state of their temporal affairs, once in the year, and to make their wills whilst in health.

5. To apply for certificates when about to remove, and to pay proper attention to those coming from other places, who appear as Friends, without producing certificates.

6 It is further recommended, that when occasions of uneasiness appear in any, such may be treated with, in privacy, and with tenderness, before the matter be communicated to another; thus the hands of those concerned in the further exercise of the Discipline, will not be weakened, by a consciousness, on their part, of a departure from the true order of the Gospel.

7. Also, that friends endeavor to manage the



affairs of our meetings, in meekness, and wisdom, with decency, forbearance, and love to each other, laboring to maintain the "unity of the spirit in the bond of peace."

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QUERIES.

*For Meetings of Ministers and Elders.*

It is directed, that, of the following four Queries, formed for the use of the meetings of ministers and elders, the first three be read, and distinctly answered, in writing, three times in the year, by each Preparative Meeting of that kind, to its respective Quarterly Meeting; and that all the said four queries, be, in like manner, read and answered, by the Preparative, to their Quarterly Meetings, next preceding the Yearly Meeting of ministers and elders, in order that the Quarterly Meetings, may be enabled to trans-

mit a clear and distinct statement of those answers, to that meeting.

QUERIES.

1. Are ministers and elders diligent, in the attendance of meetings, for worship and discipline? And do they encourage their families to that religious duty?

2. Are ministers, in the exercise of their gifts, careful to wait for Divine ability?

3. Are ministers and elders in unity, one with another, and with the meetings to which they belong? Manifesting a religious concern, for the advancement of Truth, and the support of our discipline?

4. Are ministers and elders good examples, in uprightness, temperance, and moderation; and careful to educate their families, in plainness of dress, and simplicity of manners, becoming our religious profession?

*Advices to Ministers and Elders.*

1. It is also desired, that the following advices

be deliberately read, in each subordinate select meeting, at least once in each year.

2. Let all, in their testimonies, be cautious of using unnecessary preambles, and of asserting, too positively, a Divine impulse; the baptising power of Truth, accompanying their words, being the true evidence.

3. Let all read the Holy Scriptures frequently; and be careful, neither to misquote, nor misapply them.

4. Let ministers be careful, how they enter upon disputed points in their testimonies, or of making such objections, as they do not clearly answer.

5. Let all be cautious, of interrupting the solemnity of meetings, by unnecessary additions towards the conclusion.

6. Let all be careful, not to hurt their service by tones, avoiding all affectation, and those gestures which do not comport with Christian gravity.

7. And lastly, let all dwell in that which gives ability to labor successfully, in the church of Christ; adorning the doctrine they deliver to

others, being examples of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

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## SCHOOLS.

THE important subject of the education of our youth, in piety and virtue, and giving them useful learning, under the tuition of religious, prudent persons, having, for many years, engaged the attention of the Yearly Meeting, and advices having, from time to time, been issued, to the several subordinate meetings, it is renewedly desired, that Quarterly, Monthly, and Preparative Meetings, may be excited to proper exertions, for the establishment and support of schools; there being but little doubt, that as Friends unite and cherish a disposition of liberality, for the assistance of each other, in this interesting work, they will be enabled to make such provision, as would encourage well qualified persons

to engage in this arduous employment ; for want of which, it has been observed, that children have been committed to the care of transient persons, of doubtful character, and sometimes of corrupt minds ; by whose example and influence they have been betrayed into principles and habits, which have had an injurious effect on them through life. It is, therefore, indispensably incumbent on us, to guard against this danger, and to procure tutors of our own religious persuasion ; who may not only be capable of instructing them in useful learning, to fit them for business, in relation to temporal concerns, but to train them up in the knowledge of their duty to God, and one towards another.

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SCRIPTURES,

*Of the Old and New Testaments.*

THE Holy Scriptures being the external means of preserving and conveying to us, an account of

things most surely believed, concerning the coming of Christ our Lord, in the flesh, and the fulfilling of the promises relating thereto, it is the earnest concern of the Yearly Meeting, to press upon Friends, a diligent acquaintance with the sacred records; and that parents, and heads of families, would, both by example and advice, impress upon the susceptible minds of the youth, a reverent esteem for the doctrines and precepts of the Christian religion, contained therein; inducing them to believe, that the same experience of the work of sanctification, through the operation of the spirit of God, to which the Holy Scriptures abundantly bear testimony, has been, and is to be, witnessed, by believers in all generations. Our dear youth, thus educated in the belief of these important truths, may be prepared to receive the spiritual appearance of God in their hearts, according to our holy profession.

## STOCK.

1. A stock having, by experience, been found useful for the exigencies of the society, it is desired by the Yearly Meeting, that the same be occasionally renewed, by a collection from each Quarter, in the proportions which may, from time to time, be determined by the Yearly Meeting; and that it be continued in the hands of the treasurer appointed by the meeting, and be subject to be drawn out by its direction, or by the Meeting for Sufferings, as may be required.

2. Quarterly and Monthly Meetings are also directed, to raise, and keep, a stock, to be used for such purposes, as their respective occasions may render necessary.

## TAVERNS.

1. It is the concern of the Yearly Meeting, to caution our members to avoid the unnecessary frequenting of taverns, and other places of public resort, in order that they may not be exposed to evil company, and unprofitable conversation ; or be betrayed into the use of strong liquors, by which many have been corrupted, both in principle and practice, to the ruin of themselves and their families. And if any be in danger on these accounts, it is desired that they be timely and tenderly treated with, in order to convince them thereof.

2. Considering the snares and temptations to which those are exposed, who keep houses of entertainment, and the corrupting influence of many who resort to them, it is desired, that our members avoid engaging in such employments for a livelihood.

3. Friends are also earnestly advised, not to promote, in any manner, the establishment, or further increase of taverns.



## TESTIMONIES,

*Of Denial and Acknowledgments.*

1. It is the judgment of the Yearly Meeting, that offenders under dealing, or who may be disowned, and who incline to acknowledge and condemn their offences, shall do the same in writing, which ought to be shown, if under dealing, to the committee appointed in their case; or if disowned, to the overseers. And if the purport be judged suitable, it may be forwarded to the Monthly Meeting, which is to consider the case, and appoint two or more Friends to inform the party of the result. In all cases of deviation in regard to marriage, Monthly Meetings are left at liberty, to let the Committee appointed to visit the offenders, be the medium of communication between them and the Monthly Meeting, without requiring a written acknowledgment.

2. In all cases, those who are under dealing for offences, and who offer acknowledgments to Monthly Meetings, ought to particularize in such

offerings, the matter or matters charged upon them.

3. And in relation to acknowledgments from those who have been disowned, the ground upon which they ought to be accepted, being a belief on the part of the Monthly Meeting, of their sincerity and contrition, when these are apparent, it is not expedient to oblige such to recite the particular misconduct, with which they have been charged, and which has been specified in testimonies of denial against them.

4. When disowned persons, remove without the verge of the Monthly Meeting of which they had been members, and become concerned to be again united to the society, they may make application to the Monthly Meeting within the compass of which they reside, giving information of their disownment, and by what Monthly Meeting; of the particular occasion of disownment, such Monthly Meeting is not enjoined to inquire. But if, upon noticing the application, the Monthly Meeting believes in the sincerity of such individuals, and finds nothing to prevent, inquiry must be made of the Monthly Meeting by which

the applicants have been disowned, provided such Monthly Meeting exist, concerning its consent to the reception of such persons, and after information that nothing appears to obstruct, such applicants may be received.

5. In all cases when a Monthly Meeting apprehends itself under a necessity to disown members, it is desired, that such members, if their situation will admit of it, be previously informed thereof; and when a testimony of disownment is issued against them, a copy should be offered to the parties testified against, with information of their right of appeal.

6. It is not expedient to publish, at our meetings for worship, either testimonies of disownment or acknowledgment.

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TRADE.

1. It being evident, that where the manifestations and restraints of the spirit of Truth, are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the

minds of its followers, from many fettering and disqualifying entanglements. But, because an inordinate love and pursuit of worldly riches, often betray those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of Truth in the heart, we affectionately desire, that the counsel and gracious promise of our blessed Redeemer, to His followers, may be borne in remembrance by us: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

2. The Yearly Meeting, being earnestly concerned that the service of our religious society may not be obstructed, nor its reputation dishonored, by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon business they do not understand, nor to launch into trade beyond their abilities, and at the risk of others; but, that they bound their engagements by their means, and when they enter into contracts or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfil

them, that no occasion of reproach may be given, to Truth and the Society.

3. We particularly exhort, that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprizes; but rather content themselves with such a plain and moderate way of living, as is consistent with the self-denying principle, of which we make profession; whereby many disappointments, and grievous perplexities, may be avoided, and that tranquillity of mind obtained, which is indispensable to the right enjoyment, even of temporal things. And it is advised, that when any amongst us err, or are in danger of erring, in these respects, they be timely and faithfully admonished.

4. It is further recommended, that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances, or not; and in case of death, that these may not be perplexing to survivors.

5. If any of our members be complained of for withholding a just debt, they should be tenderly

urged to payment, and if this be unavailing, they should be treated with, as in other cases of disorderly conduct, and disowned; but if any appear unable to satisfy their creditors, they should be advised to call them together, without loss of time; and submit the state of their affairs to their inspection, when, if the creditors apprehend a surrender of the debtor's effects necessary, they ought to consent; and if they refuse, the Monthly Meeting of which they are members, should be informed thereof; when, if the party still persists in refusing, such should be disowned without too long delay.

6. But if any, however, in such difficult circumstances, manifest an honest intention, and shall offer all their property to their creditors, without preference, let compassion and aid be extended to them as brethren, objects of Christian charity:—having done what they could, no more, for the present, can be justly expected from them. Yet, if persons so failing in their circumstances, should, at any time thereafter, be favored with ability to pay off their deficiencies, justice will require it of them, notwithstanding a legal dis-

charge may have been obtained. This is, however, not meant to furnish any with a pretext for advancing such claims, while persons so deficient, are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is arrived at.

7. And where overseers, or other concerned Friends, have reason to fear, that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended, that such be seasonably treated with, and, if it appear requisite, advised to call their creditors together, without delay; and if, notwithstanding this advice, such persons still persist, and run into embarrassment, to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong, ought to be timely informed, and proceed to deal with them, according to our rules. When, if this labor also proves ineffectual, a testimony of denial may be issued against them.

8. And it is directed, that when failures occur amongst our members, that Monthly Meetings carefully inquire, of the assignees or trustees of the persons who have failed, how their deficiencies have happened; and ascertain, if a fair and equal distribution of their property has been made, without distinction or preference; and, if it should appear that such equal distribution has not taken place, but that preferences have been given, the parties making such unequal, and unjust payments, should be treated with, as in other cases of reproachful conduct, and disowned.

9. And it is our judgment, that neither Monthly nor other meetings, should receive subscriptions, donations, nor bequests, from persons who have failed, until they shall have paid off their deficiencies, or are voluntarily acquitted by their creditors: for it should be remembered, that though such may have been legally discharged, the property afterwards acquired, is not justly theirs, until they have fairly paid off their former debts, to the satisfaction of the creditors. Wherefore, we further direct, that if any such who may be known to have acquired sufficient property to



pay their debts, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not satisfactory to the Monthly Meeting of which they are members, and they cannot be prevailed with to do so, the said meetings, after a proper time of labor and forbearance, may issue a testimony of denial against them.

10. We also desire, that when Friends accept the office of assignee or trustee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

11. We warn our members against a pernicious practice amongst the trading part of the community, which has often terminated in the ruin of those concerned therein, viz. That of raising and circulating a kind of paper credit, with endorsements to give it an appearance of value, without an intrinsic reality; a practice, which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our society, to avoid and discourage.

12. We also caution all in membership with

us, to be careful how they enter into joint securities with others, under the specious plea of rendering acts of kindness ; many by so doing, have been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts : if thou hast nothing to pay, why should he take away thy bed from under thee?"

13. It is our affectionate desire, that Friends may wait for Divine counsel, in all their engagements, and not suffer their minds to be carried away by an inordinate desire of worldly riches ; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, "they that would be rich, fall into temptation and a snare, and, erring from the faith, pierce themselves through with many sorrows." Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into the liberties repugnant

to our religious testimonies ; and sometimes, into enterprizes which have terminated in irreparable damage to their temporal affairs, if not in an entire forgetfulness of the great work of their souls' salvation.

14. We do not condemn industry ; we believe it to be, not only praiseworthy, but indispensable ; it is the desire of great things, and the engrossment of the time and attention, from which we desire that our dear Friends may be preserved. We doubtless owe duties to ourselves and our families ; but do we not owe, even ourselves, to our all-wise, all-protecting, and provident Creator ?

## W A R .

1. BELIEVING that the spirit of the Gospel, breathes "peace on earth, and good-will towards men," it is our earnest concern, that Friends may adhere, faithfully, to our ancient testimony against wars and fightings; avoiding to unite with any, in warlike measures, either offensive, or defensive; that by the innocence of our conduct, we may convincingly demonstrate ourselves, to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof.

2. In relation to this testimony, it is our judgment, that when goods have been distrained from any, on account of a refusal to pay fines, for a non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, that Friends should maintain their testimony, by suffering, rather than accept such overplus, unless the same, or a part of it, is returned, without a change in the articles taken.

3. That furnishing wagons, or other means for

the conveying of military stores, is a military service ; and the care of elders, overseers, and faithful Friends, should be extended, in Christian tenderness and love, to such as deviate herein, in order to convince them of their error.

4. It is fervently recommended to our members, that they be religiously guarded, against approving, or showing the least connivance at war, either by attending at, or viewing, military operations, or in any wise encouraging the instable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised, under the ensnaring subtleties commonly attendant thereon ; but that they sincerely labor, to experience a settlement, on the alone sure foundation of the pure, unchangeable truth, whereby, through the prevalence of unfeigned Christian love and good-will to men, we may convincingly demonstrate, that the kingdom we seek is not of this world, but a kingdom and government, whose subjects are free indeed, redeemed from those captivating lusts, from which wars and fightings proceed.

5. And that the members of our religious

society, would carefully avoid engaging in any trade or business, promotive of war, sharing or partaking of the spoils of war, by purchasing or selling, prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; or from pecuniary motives grinding of grain; feeding of cattle; or disposing of their property for the use of the army; that through a close attention to the monitions of Divine grace, they may be preserved in a conduct, consistent with our holy profession, and from wounding the minds, or increasing the sufferings of each other; not at all doubting, that He, to whom appertains the kingdom and the power, who is wonderful in working, will continue to carry on and perfect His blessed cause of peace on earth. A due attention to this concern is recommended to Quarterly, Monthly, and Preparative Meetings, and to Friends in general; it being our judgment, that if any of our members do, either openly, or by connivance, pay any fine, penalty, or tax, in lieu of personal service, for carrying on war, or allow their children, or apprentices, who are members, to act in the per-

formance of what is called military duty, or are concerned in arming or equipping vessels with guns, or deal in public certificates, issued as a compensation for expenses accrued, or services performed in war, that they be tenderly treated with, and, if they cannot be brought to an acknowledgment of their error, they are to be disowned.

6. It is further the sense and judgment of the Yearly Meeting, that it is inconsistent with our religious testimony and principle, for any Friend to pay a fine or tax, levied on account of their refusal to muster, or to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and, where deviations in this respect occur, tender dealing and advice should be extended to the party, by Monthly Meetings, in order to their conviction and restoration; and if this prove ineffectual, they should proceed to disown them.

7. And finally, dear Friends, upon the calamitous subject of war, you are not ignorant of what adorns our profession. Let us seek peace and pursue it, remembering, that we are called

to love one another. So that every germ of enmity may be eradicated from our enclosure ; for, truly, there is a soil in which it cannot live—this soil is Christian humility. May we, therefore, be peaceable ourselves, in words and actions, seeking for that disposition, in which we can pray to the Father of the Universe, that He may breathe the spirit of reconciliation, into the hearts of his erring and contending creatures.

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### WILLS.

1. KNOWING how quickly many are removed by death, it is recommended, that Friends who have estates to dispose of, make their wills in time of health, and strength of judgment, and therein dispose of their substance, as in justice and wisdom may be to their satisfaction and peace, laying aside all resentment, though occasion may have been given, lest it should go with them to the grave, remembering we all stand in need of mercy and forgiveness. Making such wills in due time, cannot shorten life ; but the omission



or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injudicious to many, and been the occasion of creating discontents and animosities in families, which the more seasonable and deliberate performance of this necessary duty, might have prevented.

2. We also recommend Friends, to employ persons of competent legal knowledge, to write their wills ; as great inconvenience, and injury to families, have sometimes happened, through the unskillfulness of some who have taken upon them to write wills.

3. We further desire, that the executors and trustees concerned in wills, and settlements, may take especial care, to discharge, faithfully, their respective trusts, according to the intent of the donors and testators. A violation herein, being an obvious perversion of justice, offenders, in these respects, should be treated with, and unless they make due satisfaction to the injured parties and to the meeting to which they belong, should be disowned.

## WOMEN'S MEETING.

1. As our women's meetings for Discipline, by long experience, have been found of advantage, not only to the society in general, but to the youth of their own sex in particular, it is earnestly desired, that they may be encouraged to come up to the help of their brethren, in that part of the discipline of the Church, properly claiming their attention and care. For which purpose, Preparative, Monthly, and Quarterly Meetings of women Friends, having been established, are to be held at the same times and places as meetings of the same denomination by men Friends, and in all the cases which shall properly claim their attention, the same rules of government, and methods of proceeding, are to be adopted by them, as are directed for the regulation of men's meetings, except where it is otherwise directed in this Discipline.

2. Women's Monthly or Preparative Meetings, are to inspect and relieve the wants of the poor of their own sex, and where their own funds are

insufficient, they are to apply to the men's meeting, for their aid, and for their concurrence, as cases may require.

3. When females apply for admission into membership, women Friends are to extend the necessary care, and if their Monthly Meeting becomes satisfied to receive them, the men's meeting should then be informed of the case; and if that meeting unites with women Friends, a minute thereof should be made, and the care of informing the persons received, left with the women's meeting. But should the men, on considering the case as reported from the women's meeting, not be satisfied to admit the applicants into membership, without appointing a committee to visit them, they may be at liberty to appoint a few Friends, to unite with a committee of women Friends, to take further opportunities of conference with them; the report of which united committee, is to be presented to the women's meeting, and, with their judgment thereon, conveyed to the men's meeting, where the case is to be considered and finally settled.

4. When females are about to remove, the

women's Monthly Meeting is to appoint two or more of their members, to make the necessary inquiry, and prepare a certificate accordingly, which, after being considered in the women's, is to be laid before the men's meeting, and when there approved and signed, returned to the women's meeting for their signature. But if the certificate is intended to include one or more males, then the women are to report the result of their inquiry, to the Friends appointed for the like inquiry by the men's meeting, in which the certificate being approved and signed, is to be sent to the women's meeting, for their concurrence and signature; and all certificates received for women friends, are to be laid before the men's meeting, before they can be fully accepted by the women's meeting.

5. Women's meetings, are to raise, and keep up, a stock of their own, for purposes which may properly claim their attention.

6. When females violate the rules of our Discipline, women Friends are to exercise a proper care in the case, according to the general order of society, until their Monthly Meeting becomes

satisfied, that the offender should be disowned; the men's meeting should then be informed of the case; and if that meeting concur in judgment, a minute thereof should be formed, and a committee appointed, to unite with a committee of women Friends, in preparing a testimony of disownment; the women Friends taking care to inform the party thereof. When the testimony of disownment is prepared, it is to be presented to the women's meeting; and when approved, should be sent to the men's meeting, for its approbation, and when there approved and signed, it should be returned to the women's meeting, for their signature, and care in offering a copy to the parties, with information of their right of appeal.

7. But should the men, on considering the case, as reported from the women's meeting, not be satisfied to issue a testimony against the offender, without appointing a committee to visit her, they may be at liberty to appoint a few Friends to unite with a committee of women Friends, to take further opportunities with the delinquent; the report of which joint committee,

is to be presented to, the women's meeting, and with their judgment thereon, is to be conveyed to the men's meeting; where the case is to be considered, and finally settled.

8. When acknowledgments are presented by females, they are, after being read in the women's meeting, to be laid before the men's meeting, for their concurrence, before they shall be fully received.

9. In cases of appeal, by a female, the women's meeting is also to appoint a committee to accompany the minutes in the case, from the Monthly to the Quarterly Meeting, and from the Quarterly to the Yearly Meeting, and the women's Quarterly and Yearly Meeting, should appoint a committee to unite with the committee of the men's meeting, in the examination of the subject, and the report of the joint committee, is to be made to the men's meeting, which is to decide on the appeal, and inform the women's meeting of its decision; and a joint committee of men and women, should be appointed, to inform the appellant of the result.

*The Yearly Meeting of Women Friends,*

1. Is to be held annually, in Baltimore, at the time of holding men's Yearly Meeting, and is at liberty to correspond with any other Yearly Meetings of their own sex, either in America or elsewhere ; and to issue such counsel and admonition to their own Quarterly and Monthly Meetings, as in the wisdom of truth shall appear conducive to real benefit, and mutual edification. But the said Yearly Meeting, is not to make or alter any rules of discipline, or queries.

2. They are to have a stock of their own, for such services as may fall more properly under their notice.

3. And, finally, it is desired, that a fair record be kept, of their minutes and proceedings ; and that, annually, their representatives exercise a religious care in the choice of a clerk.

## YEARLY MEETING.

1. FROM ancient records it appears, that the first Yearly Meeting, in Maryland, was held on West River, in the year 1672. That for many years, the meeting was held, alternately, at West River, on the western shore, and at Tredhaven, on the eastern shore of Maryland. That agreeably to an arrangement which took place in the year 1790, the Yearly Meeting was removed to be held in Baltimore only, and to be composed of representatives from the Quarterly Meetings on the western shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, to which was afterwards added the state of Ohio. But in the year 1812, Friends west of the Alleghany mountains, were separated from it, and authorized to establish a new Yearly Meeting in the state of Ohio; and it is now composed of Friends on the western shore of Maryland, and the adjoining parts of Pennsylvania and Virginia.

2. The Yearly Meeting is to be held, on the last second day in the tenth month. A public



meeting for worship, at 10 o'clock, in the morning of the day preceding, and another at three o'clock, in the afternoon. The meeting for Discipline, is opened at ten o'clock, on second day morning. The Yearly Meeting of ministers and elders, on the seventh day of the week preceding, and is to be opened at ten o'clock, in the morning.

3. The representatives from the Quarterly Meetings, are, at the close of the first sitting of the meeting for Discipline, to meet, and propose a clerk and an assistant, whose names are to be reported at the opening of the next sitting.

4. Representatives having the care of the reports from the Quarterly Meetings, are to put them into the hands of the clerk to the meeting for the preceding year, before the opening of the meeting for discipline, in order that time may be saved to the meeting, by a previous entry of the names of the representatives. No representative ought to withdraw from, or leave the meeting, before the Yearly Meeting ends, without permission being first requested and granted.

5. All communications directed to the Yearly

Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends, for the purpose, who are to consider and report, whether the same be proper to be read in the Yearly Meeting.

6. The design of our annual meetings, in their first constitution, being in order to a general oversight and care of the churches, pertaining to our Christian communion, it remains to be our fervent desire, that good order, unity, and concord, may be maintained amongst us. We know, that love and unity, founded upon Christian principles, are promotive of truth and righteousness amongst ourselves; and we believe, also, that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly hope, that He who hath, to the present day, preserved us a people, highly favored, will be graciously pleased, still to animate us with a zealous concern, that love and good-will may predominate in us individually, and that union, peace, and concord, may prevail, in every department of the family.

And finally, dear Friends, collectively and individually, may all our meetings be held, as in the immediate presence of the Head of the Church; may the aged amongst us be examples of every Christian virtue, and evince, by the calmness of their evening, that their day has been blessed. May the middle aged not faint in their stations, but, together with their elder and younger brethren, firmly support, yea, exalt, the several testimonies which we are called to maintain. And, may the beloved youth, bend early and cheerfully under the forming power of Truth, that each, standing in his allotment, the harmony of the building may be preserved, and we truly grow up, a holy temple for the Lord.

## A P P E N D I X .

*Extract from the Epistle of the Meeting for Sufferings in London, dated the sixth day of the Seventh month, 1751, which was re-published by directions of a Meeting for Sufferings, held in Philadelphia, the 15th of the Twelfth month, 1791, and recommended to the observation of the members of our religious society in general.*

DEAR FRIENDS—We think it may be useful and expedient to revive in your remembrance some of the motives which induced our ancient Friends to forbear the vulgar appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to scripture, and the practice of good men therein recorded.

The Children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded, and even to “make no mention of the names of other gods, neither to let it be heard out of their mouths,” Exod. xxiii, 13. This injunction was not relative to any legal or typical rites, external ceremonies or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honor of the One Almighty Being, the same yesterday, today and forever, and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, that “the Lord He is God, and

that there is none else beside Him," Deut. iv, 35, who hath declared, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images," Isaiah xlii, 8.

Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that Divine principle, which leads those who are faithful to its teachings, from all that would dishonor the name of God, either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worship. This concern rested upon them from a firm persuasion, that the glorious Gospel Day and Time was come, wherein the Lord was fulfilling his Covenant with Israel, viz. "I will take away the names of Baalim\* out of his mouth, and they shall no more be remembered by their name." Hosea ii, 17.

And that you may the more clearly discern the importance of that Christian testimony, borne by our predecessors in this case, we recommend what follows to your serious consideration, viz.

*A Brief Account of the Origin of the names of some Months of the Year, and of all the days of the week, now customarily and commonly used.*

1. January was so called from Janus, an ancient king of Italy, whom, heathenish superstition had deified, to whom a temple was built, and this month dedicated.

2. February was so called from Februa, a word denoting

\*The word Baalim, being the plural number of Baal, signifying Lord, has relation to names of divers idols of the heathen, worshiped in several places.

purgation by sacrifices ; it being usual in this month for the Priests of the heathen god Pan to offer sacrifices and perform certain rites, conducting, as was supposed, to the cleansing or purgation of the people.

3. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

4. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess, worshiped by the Romans.

5. May is said to be so called from Maia, the mother of Mercury, another of their pretended Ethnick deities, to whom in this month they paid their devotions.

6. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

7. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

8. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis or the Sixth.

The other four months namely, September, October, November, December, still retain their numerical Latin names, which according to the late regulation of the calendar, will, for the future, be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,\* it seemed highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple and rational.

As the idolatrous Romans thus gave names to several of the

\* See the Scriptures to the time of Ezra.

months in honor of their pretended deities, so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol which on that day they peculiarly worshiped. Hence,

The First day of the week was by them called Sunday, from their accustomed adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshiping the Moon on that day.

The Third day of the week they named Tuesday, in honor of one of their idols called Tuisco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess by them worshiped.

The Seventh day they styled Saturday, as is supposed from Saturn, or Seater, by them then worshiped.

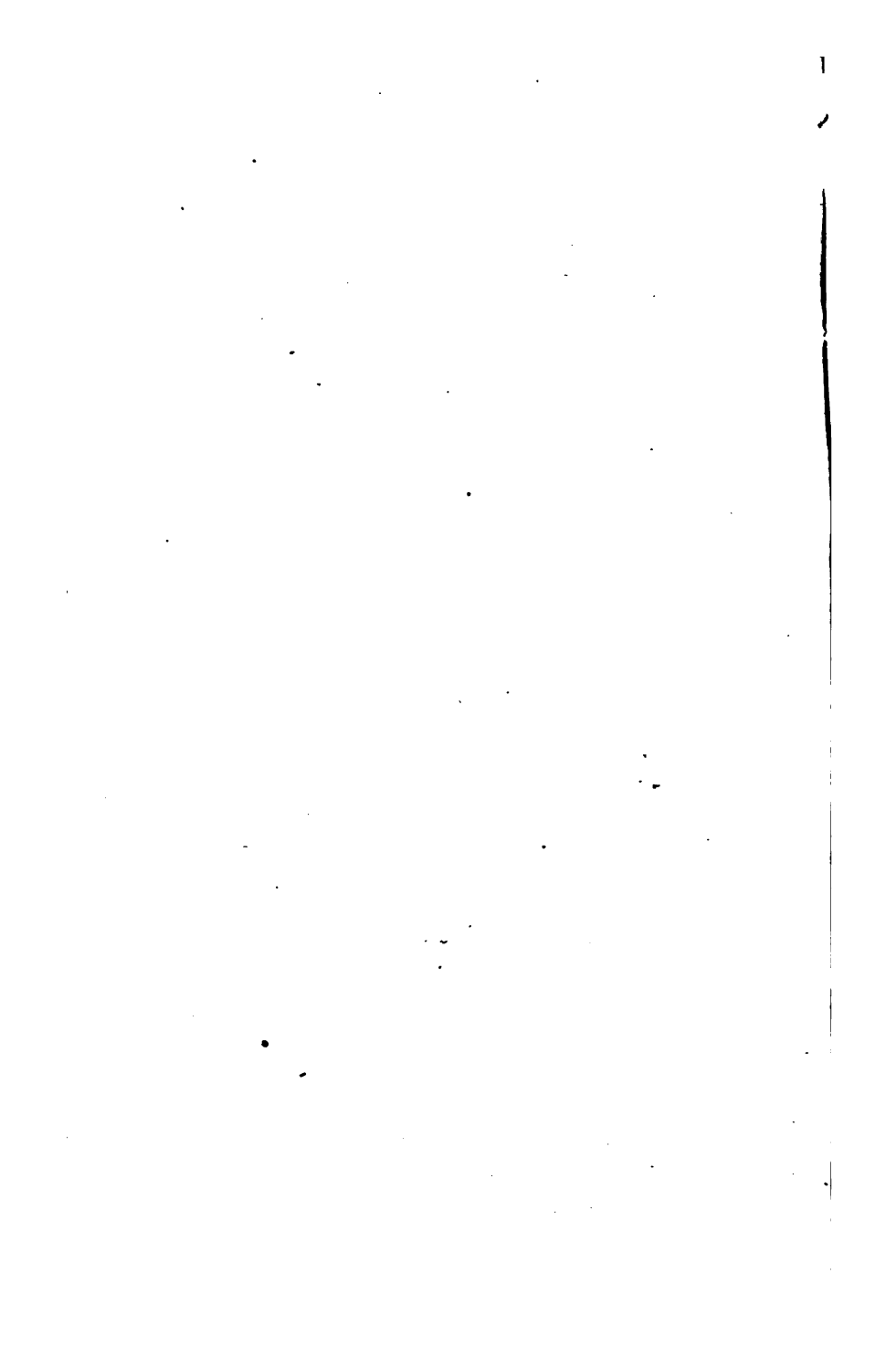
The continued use of these names of days, derived from such gross idolatry of the heathen, is a demonstration how little the purity of the Christian religion was understood by the generality of those who came into the public profession of it.

The following ages of Popish superstition, not only indulged their proselytes in the use of such heathenish names and customs, but also invented and introduced other unsound and unscriptural practices in religion. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embraced prevailing Christianity with selfish views, and labored early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those

which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the Popish sacrifice of the Mass, the celebration of which, at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing, therefore, that these appellations and names of days, months and times are of an idolatrous or superstitious original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, for the sake of which they patiently endured many revilings, let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the gospel, nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression, and so shall we follow the example of our worthy elders, and come up in a noble and honorable testimony against these, and all other remains of idolatry and superstition.





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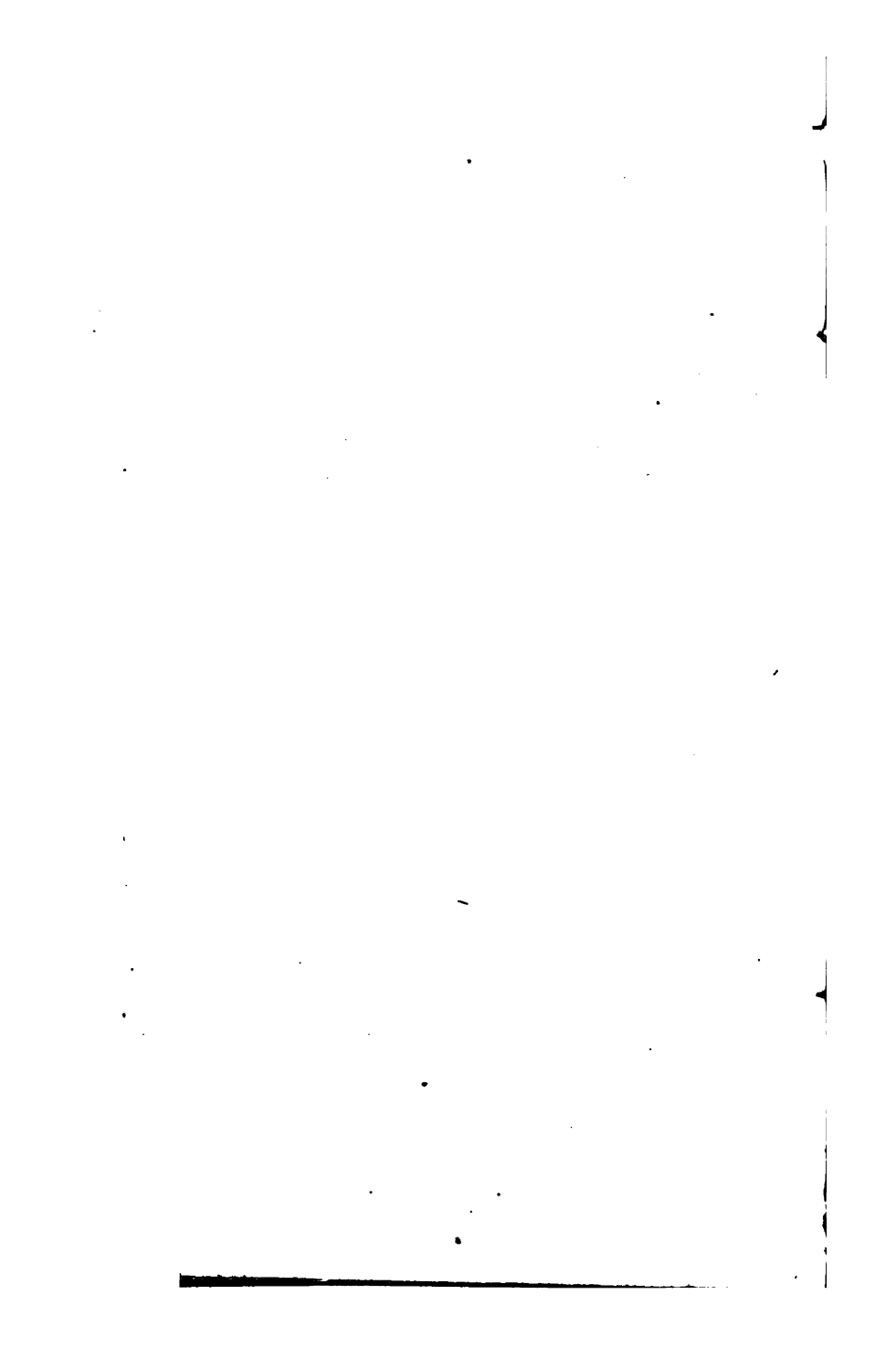
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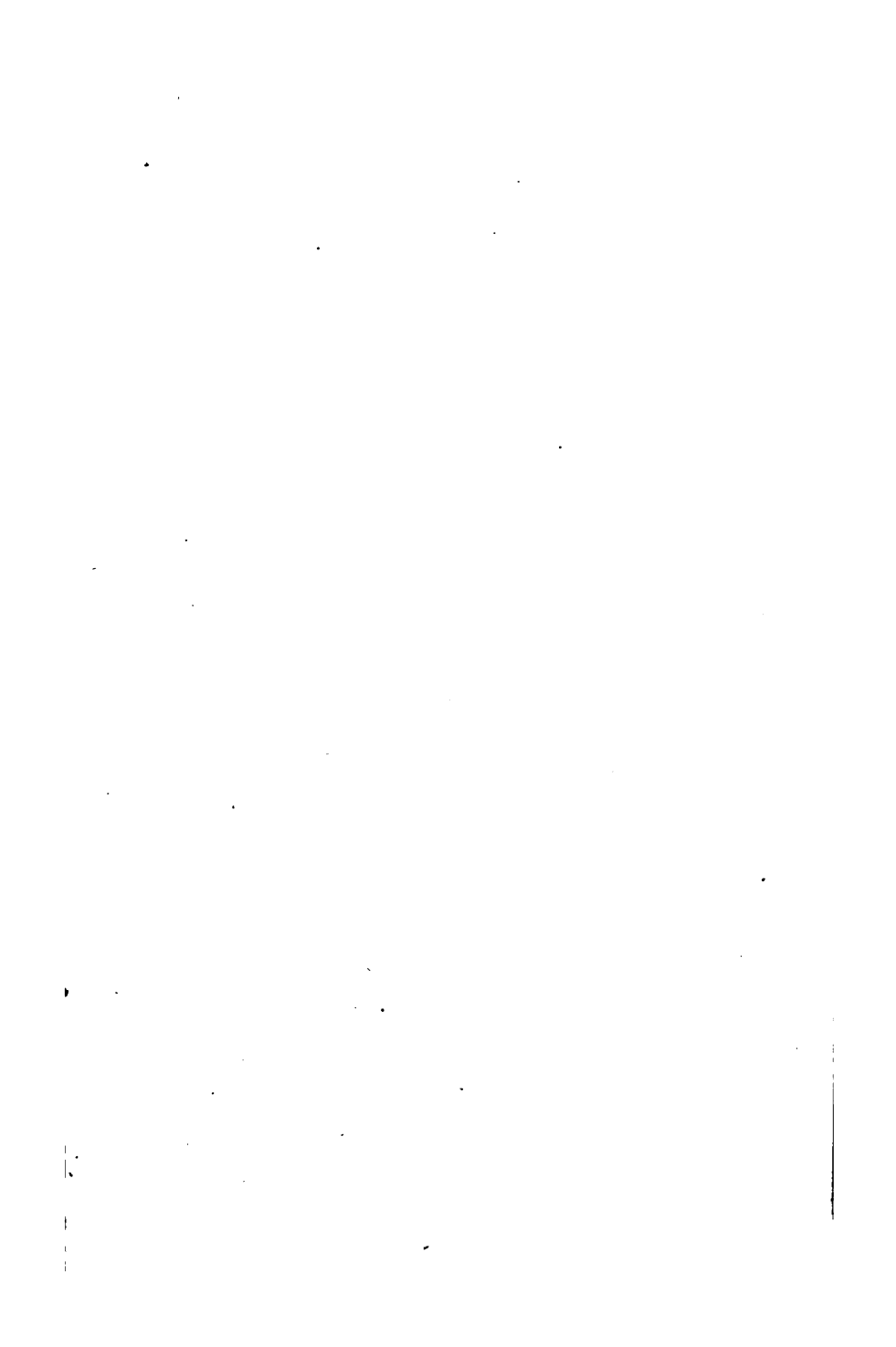
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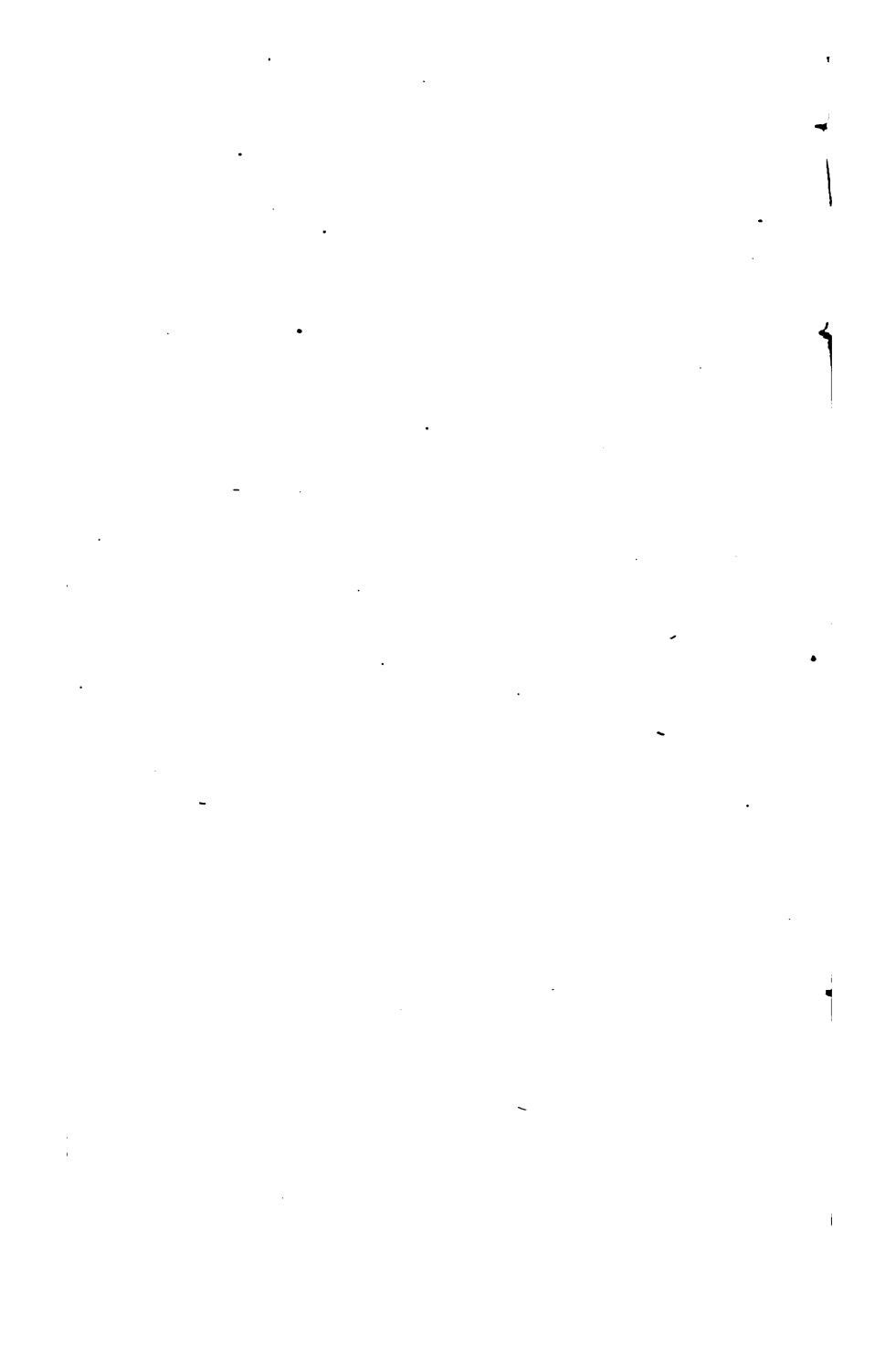


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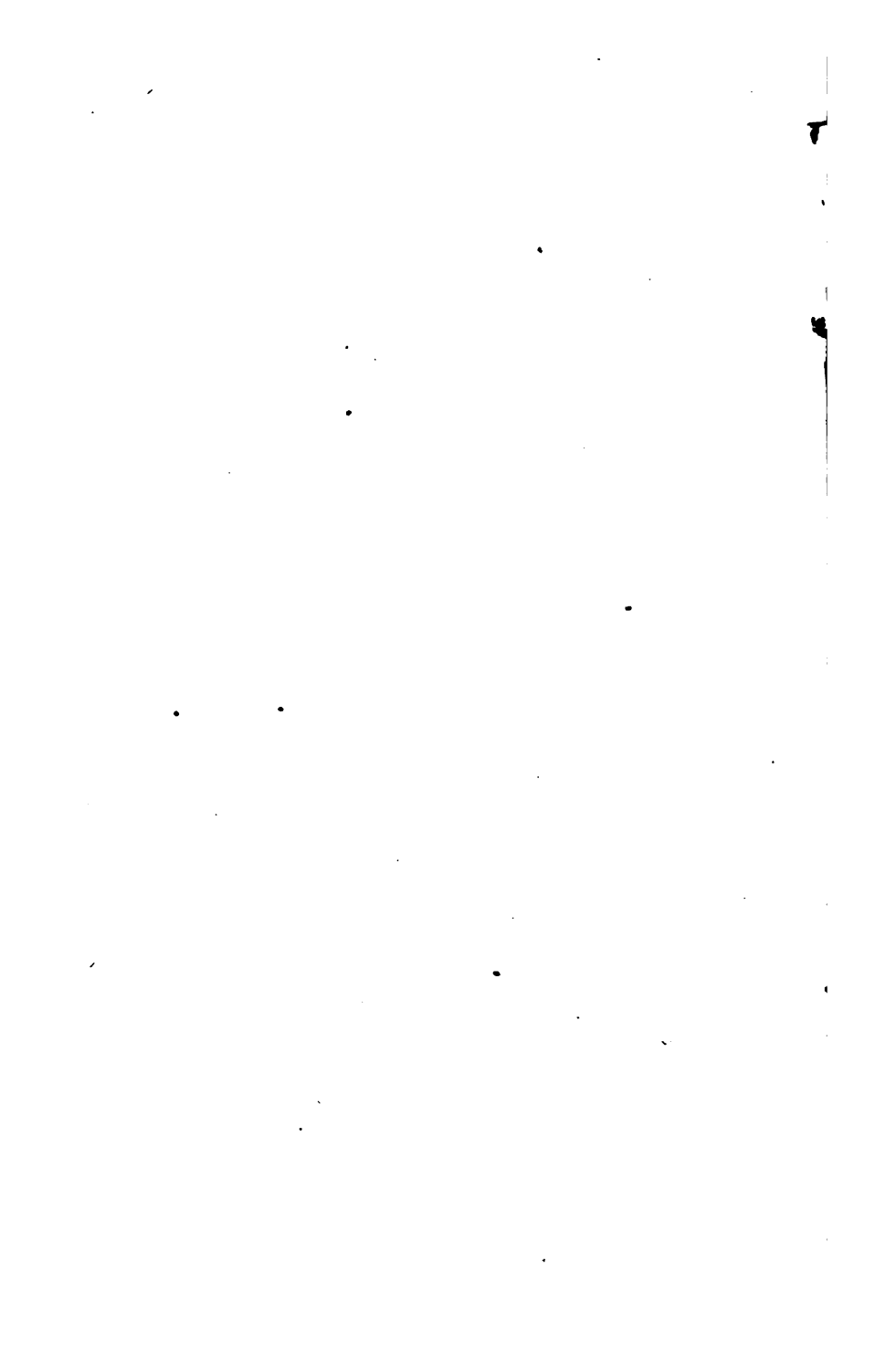
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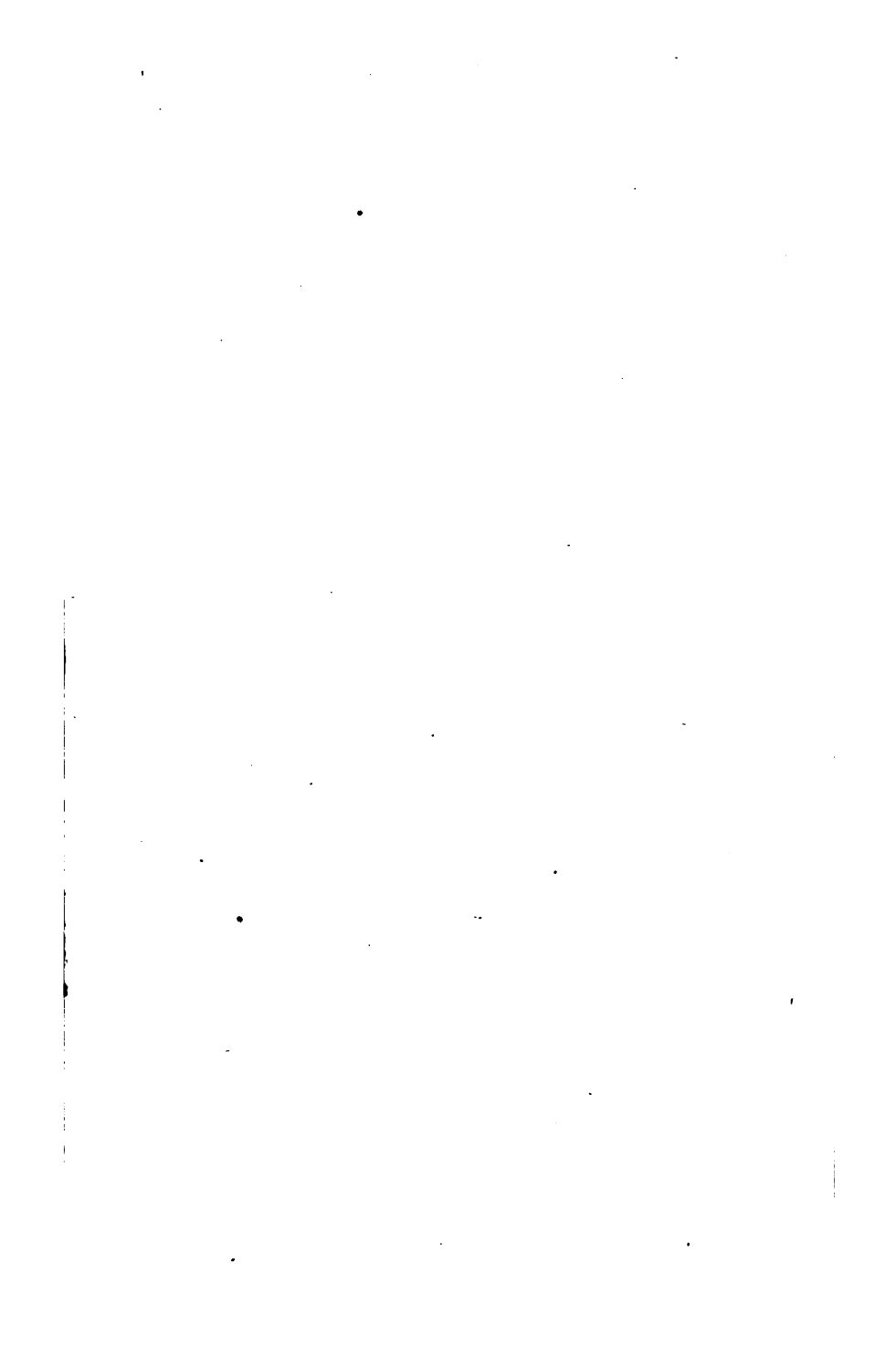


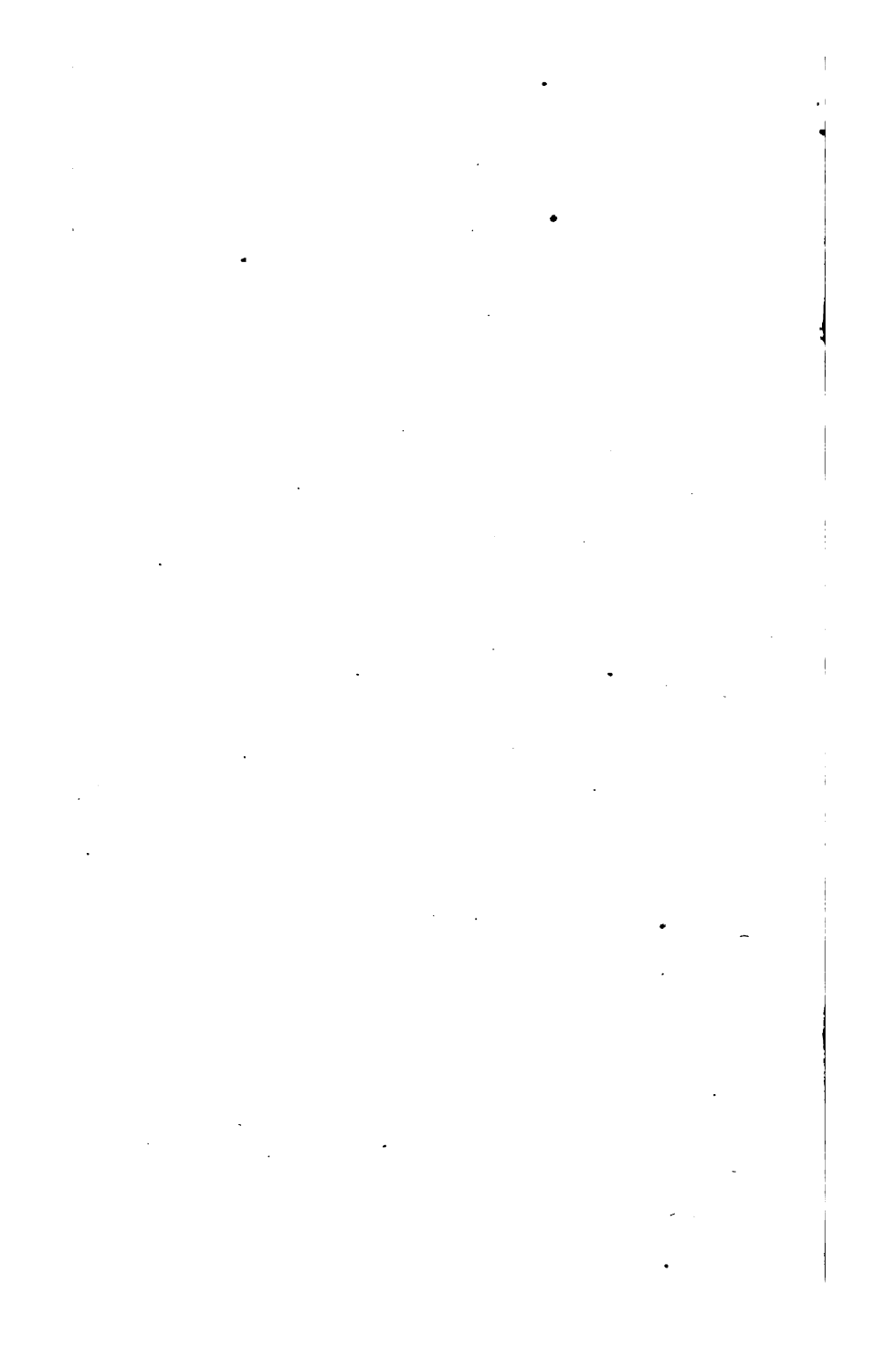


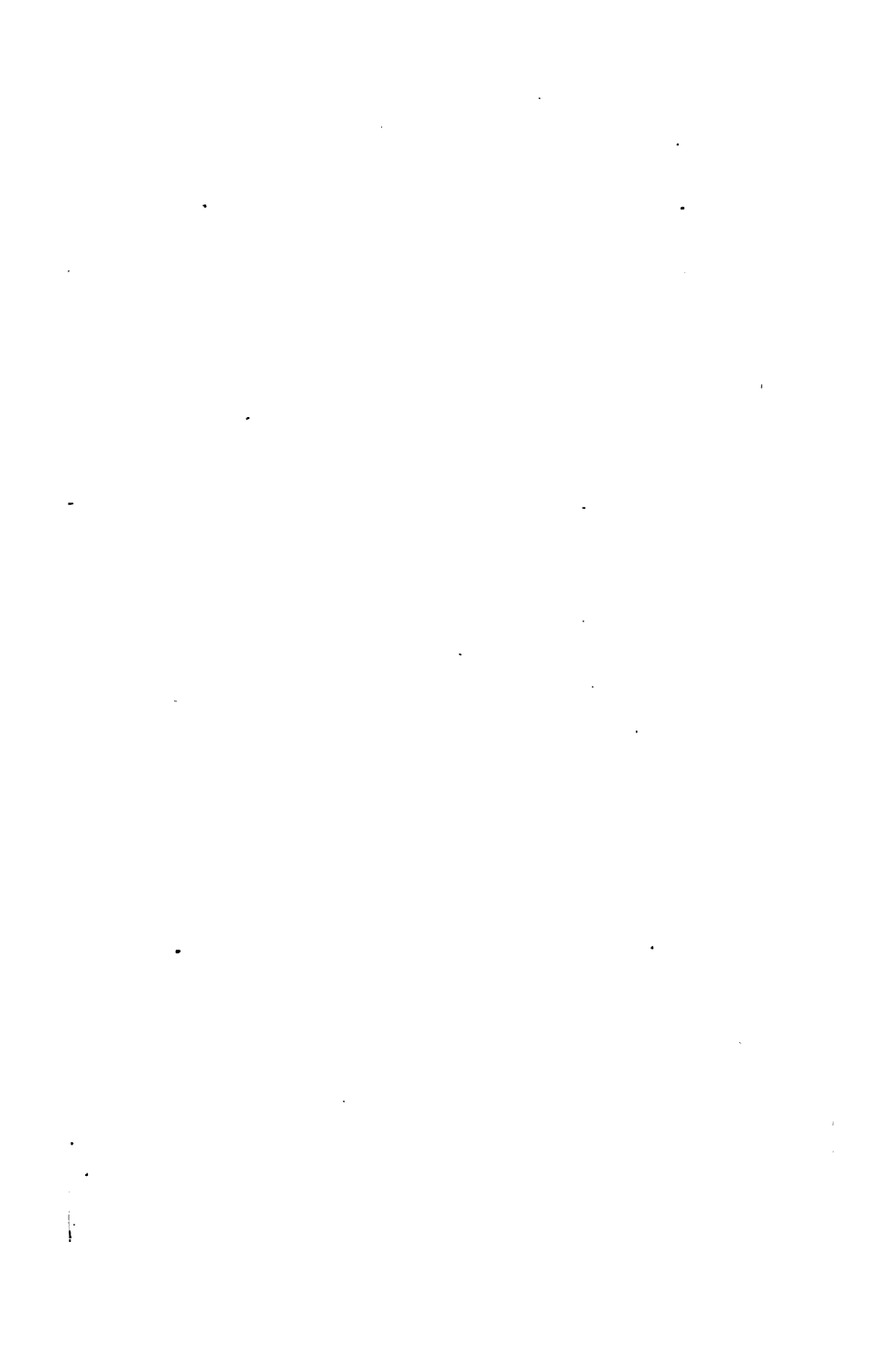


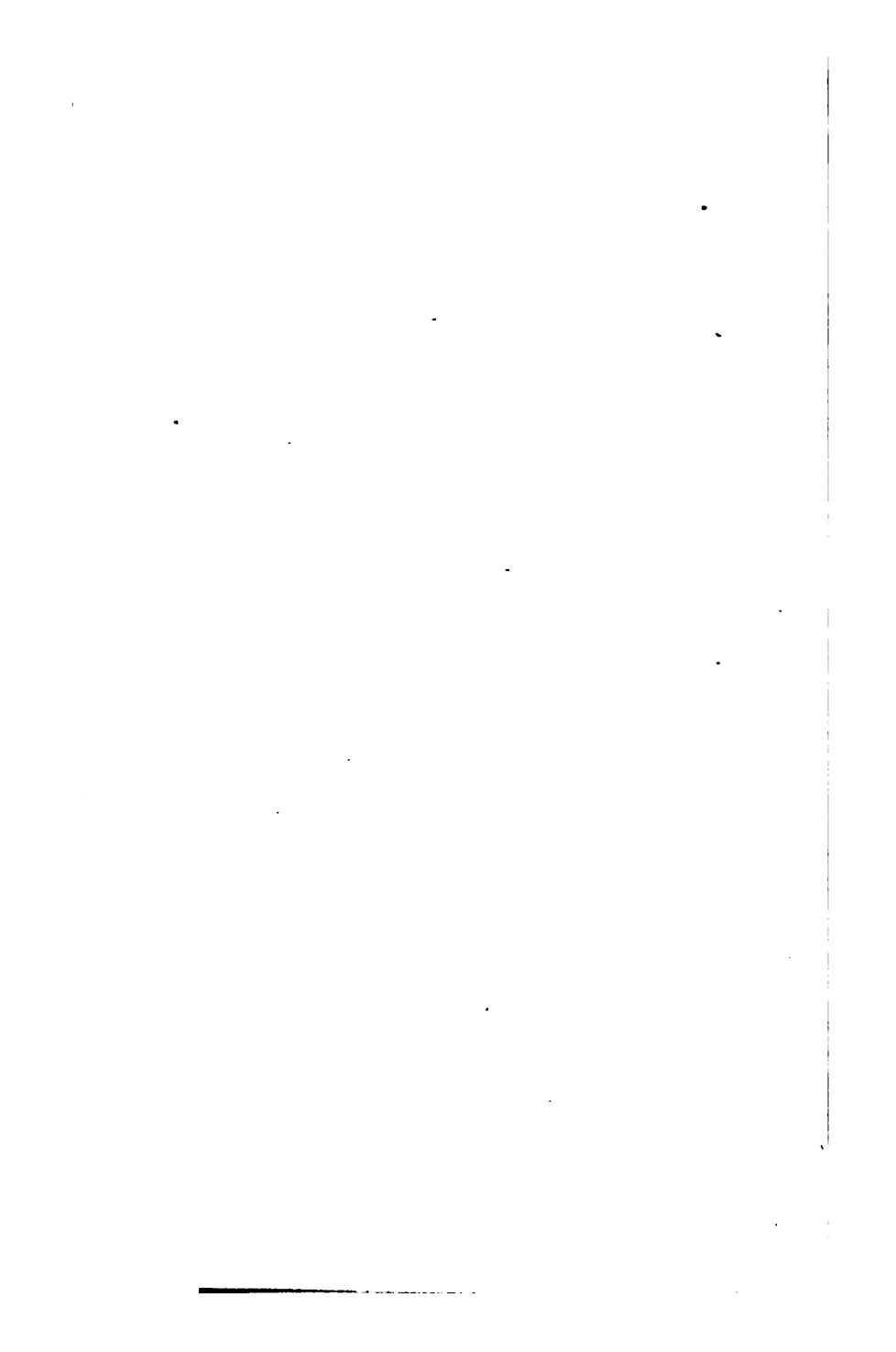












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